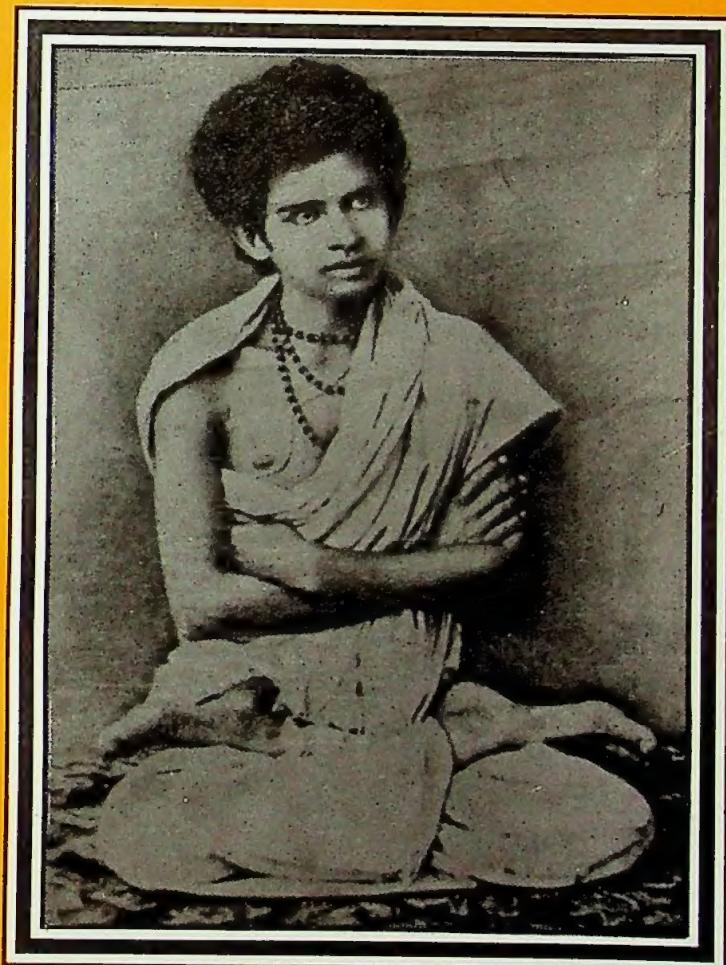
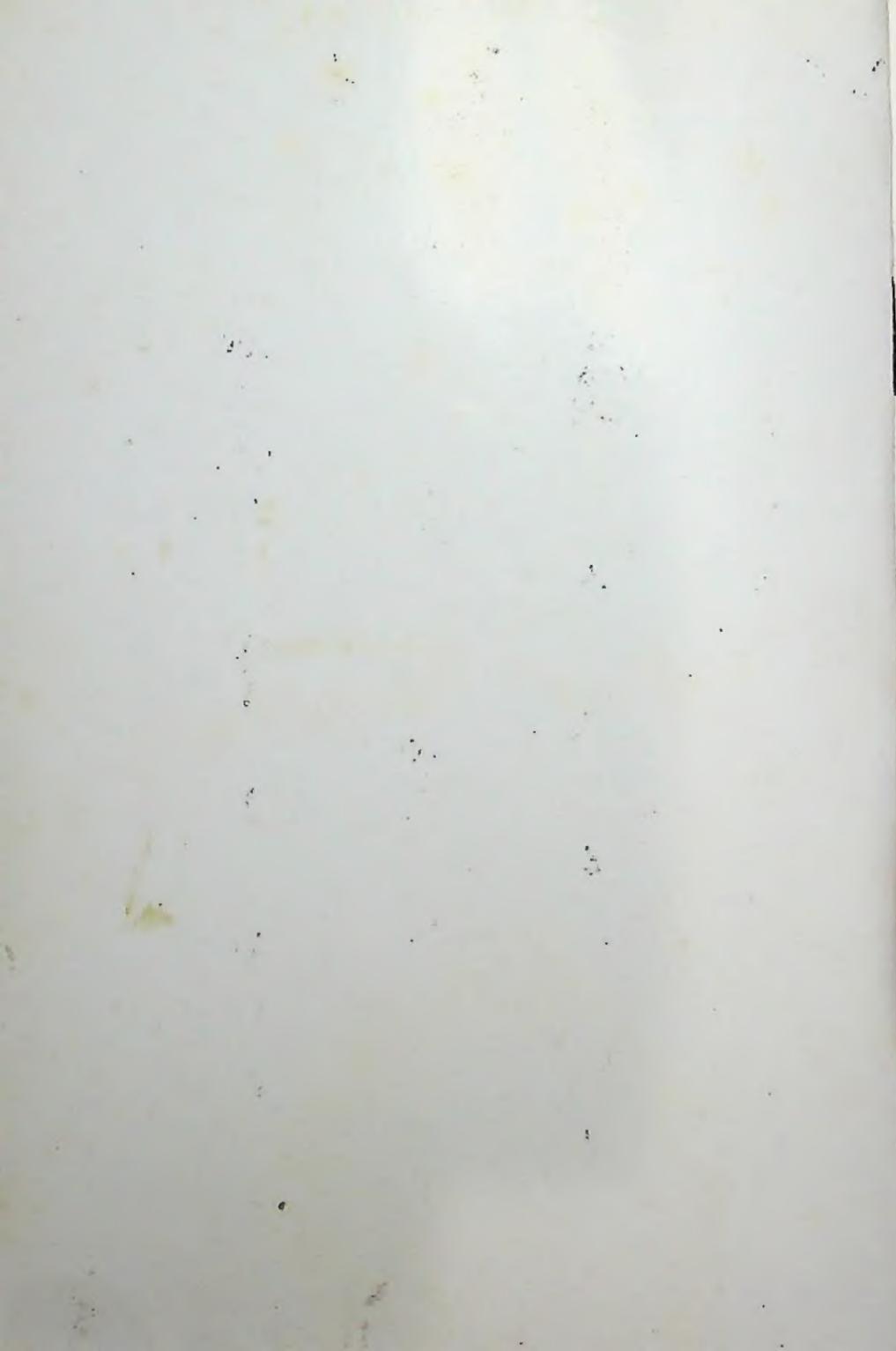


PRABHU JAGADBANDHU



PROF. KUNJA LAL DATTA



PRABHU JAGADBANDHU

(LIFE BRIEFLY PENNED)

PROF. KUNJA LAL DATTA, M.A., Vedanta-Shastri
Ex-Professor, M.B.B. College, Agartala

Approved By :
DR. MAHANAMBRATA BRAHMACHARI
M.A., Ph. D. (Chicago, U.S.A)

Publisher :

Sri Mahanambrata
 Cultural & Welfare Trust
 SRI MAHANAM ANGAN,
 Raghunathpur, V.I.P. Road,
 Calcutta—700 059

Edition :

First Edition on
 25th Decembar, 1999

Price : Rs. 25

Printer :

Jyoti Leser Point
 63/2D, Surya Sen Street,
 Cal-9
 Ph : 241-9473

Available at :

- (i) Mahanam Angan,
 Raghunathpur, VIP Rd.
 Cal-59, Ph. 033-5594466
- (ii) Sri Mahesh Library
 2/1, Shyama Charan Dey St.
 Cal-700 073, Ph. 033-2417479
- (iii) New York Mahanam Sevak Sangha
 82-22266 Street.
 Floral Park
 New York-11004
 U.S.A.
 Ph. (718) 347-8178
- (iv) Mahaprakash Math
 42/2, Hatkhola Raod
 Dhaka-1203, Bangladesh
 Ph. 02-9554474
- (v) Bandhu Kunj
 164, Brahma Kund
 P.o. Brundavan
 Dt. Mathura; U.P. India.
 Ph. 0565-443253
- (vi) Shre Shre Prabhu
 Jagadbandhu Dham
 P.O. Dahapara
 Dt. Murshidabad; W.B. India.
 Ph. 03483-20344.
- (vii) Shre Shre Prabhu
 Jagadbandhu Lilangan
 Rambagan,
 171, Ramesh, Dutta Street.
 Cal-6; W.B.; India
 Ph. 033-5337655

dedicated

word and action and all the great elements are all
abidingly interpenetrating, true and spontaneous, true to the self and go
abeyant. I am to dedicate this book to the great spiritual
leader himself, Sri Narasimha Mahamahopadhyay, and to all his
disciples, and to all his helpers, who have given
the country of India a great spiritual teacher and a great
moral and spiritual leader, which the world has been longing for
and is to continue with spiritual leadership. I am much too full
of my thoughts to be able to say much more, but
I am to dedicate this book to the great spiritual leader
and to all his helpers, and to all his helpers, and to all
the great spiritual leaders of India.

DEDICATED

TO

BHAGABAT-GONGOTRI MAHAMAHOPADHYAY,
FRIEND GUIDE & PHILOSOPHER OF MANY LIKE ME,
MOST WISE VAISNAVA SAINT & DISTINGUISHED SCHOLAR
WORLD REPUTED ORATOR,
MOST SUCCESSFUL REPRESENTATIVE TO WORLD
FELLOWSHIP OF FAITHS
(WORLD RELIGIOUS CONGREGATION)

IN

CHICAGO, U.S.A., 1933

SRIMAD MAHANAMBRATA BRAHMACHARI,
AS A MARK OF
DEEP REVERENCE & RESPECT.

Publisher's Note

We are extremely happy to present before our readers, those knowing no Bengali, a short account of life and philosophy of Prabhu Jagadbandhu. In this, a cherished desire of our spiritual master, Mahamahopadhyay (Dr.) Mahanambrata Brahmachari, M.A. (Gold Medalist), Ph. D. (Chicago, USA.) is fulfilled as there has been want of such a book in English. Dr. Brahmachariji's mission of life is to preach and propagate the philosophy and teaching of Prabhu Jagadbandhu for the welfare of mankind. He sincerely believes that the advent of Prabhu Jagadbandhu (1871) during the period of Renaissance of Bengal of 19th Century was to save the world and people from destruction.

Prabhu Jagadbandhu wrote in 1895 foretelling that an era of great devastation (Mahapralaya) was in the offing. Brahmacharyya (restraint) in personal life and chanting of Harinama in Community existence could alone save the humanity. Prabhu worked silently beyond the notice of all to counter the forces of destruction and infusing strength for the spread of Harinama.

Believing in the prophesy of Prabhu Jagadbandhu we apprehend greater calamity and devastation to befall the lot of humanity in the years to come. So the life, teaching and gospels of Prabhu Jagadbandhu have a bearing most beneficial to the world.

Dr. Brahmachariji considered scholar Prof. Kunja Lal Datta competent for the work and requested him accordingly. Prof. Datta depicted the life of Prabhu with scanty material available with him. But he had done really a commendable work in presenting the philosophy of Prabhu Jagadbandhu. His amiable and good unassuming nature is explicit at places where he made a personal reference of himself.

The entire expenses for the printing and publication of this booklet have been paid by Prof. (Dr.) Kalyan Bandhu Datta, son of the author.

Assuming that darker days are ahead, we hope that this small book will give light to many, make them interested in the teachings and gospels of Prabhu Jagadbandhu and ensure peace and happiness in their lives.

Mahalaya Day,
the 9th, October, 1999

Publisher.

PREFACE

I had the fortune to have the intimate association of the internationally acclaimed Vaisnava Scholar and orator, Dr. Mahanambrata Brahmachari, M.A. (Sanskrit & Philosophy) and Ph. D. (Chicago, U.S.A.). He is an earnest devotee of Sri Sri Prabhu Jagadbandhu and is the President of Mahanam Sampradaya, Sri Angan Ashram, Faridpur, now Bangladesh. He used to visit several places of Agartala every year on religious lecture tours. His profound knowledge and enchanting oratory captivated many of us. I could not part with his company so long as he was at our place in Agartala.

My association with Dr. Brahmachari gradually turned into deep and close intimacy which made me interested in the life and teaching of Sri Sri Prabhu Jagadbandhu. There was a dearth of life history of Prabhu Jagadbandhu in English language. One day Dr. Brahmachariji requested me to write a short life-sketch of Prabhu Jagadbandhu in English and that within a very short time. I was not an English scholar and was aware of my limitation. But I could not say 'no' at the request of that great personality. His words were no less than orders to me.

I am happy to comply with the order of Dr. Mahanambrata Brahmachariji. At the same time I must confess that the mysterious advent and supernatural life and activities of Prabhu Jagadbandhu are beyond the power of my comprehension.

I consider myself the vilest creature on earth and, therefore, crave the indulgence of the generous and noble-hearted readers for such an attempt on my part.

In conclusion, I express my deep gratitude to the authors of existing Bengali works on the life and teaching of Prabhu Jagadbandhu, from which I had to gather most of my materials for this book, besides the narratives of a few devotees who had the fortune to be associates of Prabhu Jagadbandhu.

My labour and endeavour will be fruitful if the readers find interest and pleasure in the life of Prabhu Jagadbandhu.

Joy Jagadbandhu.

K. L. Datta.

Author

Contents

	Page
1. Background	1
2. Parentage & Birth of Prabhu	2
3. Childhood	4
4. Boyhood	6
5. Youth (1293-1308 B.E.).....	9
6. At Vrindavan	15
7. At Brahmakanda & Bakchar	17
8. Hari Katha.....	20
9. At Bakchar	23
10. At Brahmakanda, Pabna & Nabadwip	26
11. In Calcutta & Dacca	31
12. At Goalchamat Sriangan	38
13. Post-youth period	44
14. End of Closetedness and the last Chapter	52
15. Appendix-A Writings	59
16. Appendix-B His Teachings and Instructions	61
17. C. His Philosophy	63
18. D. Some Excellences over His Previous Lila.....	68
19. E. Sevaks of Prabhu.....	69

PRABHU JAGADBANDHU

BACKGROUND

“Padmasana-Samasinam padmapalasa-lochanam
Smaradarpahara-smeram smarami Bandhu-sundaram”

(Seated in the padmasana posture, having eyes like the petals of a lotus, smiling and humbling the pride of Cupid—this Bandhusundar I remember).

The twentieth century, which is about to end its tenure soon, had witnessed two world wars. The wanton destruction of millions of human lives, the reckless devastation of valuable properties and the brutal atrocities perpetrated then had no parallel in history. The extraordinary development in the spheres of education, art, literature, technology and science since the days of Industrial Revolution in England upto the post World-War period made educated people to think the modern scientific age as most progressive and cultured. But the inhuman cruelty and horrid torture meted out by the inimical powers had shattered all our credence to civilized norms of aesthetics, morality and prudence. The so called crusade or war-time propaganda of U.S.A. and allied powers that they were “Waging war to end war” appeared to be a blatant lie. Since the end of the Second World War the Big Powers were engrossed heart and soul in producing arms and ammunition of far greater destructive power. The scientists were employed to assist them in that heinous and nefarious job, resulting in the invocation and possession of nuclear weapons and bombs. The magnitude of destruction of those is so vast as to bring total annihilation of the world in a few moments.

Prabhu Jagadbandhusundar of Sriangan, Faridpur (now in Bangladesh) had visualised more than a hundred years back this perilous state of the world. He wrote “Mahapralaya Elo” i.e. the total annihilation of the mundane creation was imminent. The “Koli Yuga”, the dark age of Koli was over as it suffered an infantile death at the advent of Sri Gouranga Mahaprabhu, the Divine Being and chanting and propagation of Harinama by His associates and followers. At present, according to Prabhu Jagadbandhu, the people

of the world are passing through a period of transition. This period is vivified with awfully ominous effect, when destruction, though piecemeal, will go on occurring almost continuously. Over and above a gradual but inevitable degeneration would come in every sphere of human existence. Moral, spiritual and behavioural tenets will be trampled. Sons and daughters will be disrespectful to parents and students and pupils to their teachers. Prabhu referred to certain Fears that would be prevalent all over the world. Those are fears of fire (Agnibhaya), fear for want of food (Bhatbhaya), fear from kings (Rajbhaya), fear of poverty (Daridrabhaya), fear of theft and extortions (Chourabhabhaya) and fear of beating and torture (Prahara bhaya). Frequent earthquakes will cause havoc to lives and properties. Misfortunes of various sorts will befall on the lots of mankind. Diseases and afflictions, sorrows and sufferings, strifes and internecine wars will be most prominent features of the transitional period as was foretold by Prabhu. His advent was to counter the forces of destruction and to save the world from total annihilation. In order to achieve this goal he prescribed two means,—(1) to observe restraint and celibacy and to inspire others to do the same, and (2) to chant Harinama constantly.

There is practically no other way to save the mankind from destruction. The growing unrest, dissensions and strifes all over the world at the present age show the infallible truth of Prabhu's statement. If good senses prevail on us and we sincerely desire our well-being and to avert the onslaughts of the destructive forces we must have to know and meditate over the supernatural advent and activities of Prabhu Jagadbandhu. As Prabhu is known less, so we are to study more and to abide by his Gospels which are meant to achieve the noblest good and highest welfare of all people.

First Part

CHAPTER - I

Parentage & Birth of Prabhu

Prabhu Jagadbandhu was born at Dahapara in Mursidabad, situated on the western bank of the Ganges, opposite to Mursidabad town. Mursidabad was once the capital of Bengal. Pundit Dinanath Nyayaratna was his father. This Dinanath was descendant of the line

of very pious and learned Brahmin Basudev Chakraborty of Komarpur in Faridpur, a district of Bengal. Komarpur was a very prosperous village on the bank of Padma river, not far off from Goalanda, the well-known steamer ferry. Basudev Chakravorty was that fortunate person whose house was hallowed by the touch of the lotus feet of Lord Gouranga, when he was on his way to Sylhet, his father Jagannath Misra's ancestral home. Krishnamangal born in the lineage of Basudev is the grand-father of Dinanath. Krishnamangal with his brother Krishna Kamal and son Sambhunath shifted to Govindapur a few miles off on the very bank of Padma, when his former abode of Komarpur was succumbed to the erosion of the great river. The meanings of the words Basudev, Krishna-mangal, Govindapur are worth noting being all theistic.

The family deity of Krishna-mangal was Radha-Govinda. Krishna-Kamal had a son, named Pundit Aradhan Chakraborty. Aradhan was a widower having no issue and became a little indifferent to the worldly affairs. He went to live in the aforesaid Dahapara village accepting the charge of teaching Sanskrit in the Tol there. He took the family deity of Radha-Govinda with him. Dinanath, son of Sambhunath went to live with Aradhan Pundit, his uncle and to study Sanskrit. Dinanath obtained the title of "Nyayaratna" from the society of Sanskrit Scholars of Murshidabad.

In course of time, Aradhan Pundit left this world. Dinanath came back to Govindapur with the deity, got himself married and lived there for sometime. He, however, went back to Murshidabad in 1275 B.E. with his wife Bama Devi. There he got the temple of Sri Radha-Govinda rebuilt, engaged himself in the regular worship of the Deity and outwardly carried on the task of teaching Sanskrit just like his uncle Aradhan.

Bama Devi was the daughter of Sital Choudhury, an inhabitant of the village Kaphura, neighbouring Govindapur. She was an ideal woman, devoted to the worship of the family Deity, Radha-Govinda. They continued to live in Dahapara, (which word must have come from Daccapara). It is on the side of the Ganges, opposite to that of the present Mursidabad palace.

Gradually the most auspicious Sitanavami Tithi in the month of Baisakh of 1278 B.E. (April, 1871) came off and it was at the end of

fourth 'Prahara' of the night of Friday, the 16th Baisakh that Prabhu Jagadbandhu, the Beautiful of all beautifuls descended on earth. This happened at the 'Mahendrakshana' in the 'Brahmamuhurta'. One thing we must note that Murshidabad, where Prabhu was born was a capital city, just as Navadwip and Mathura were. And we must also note that Sree Prabhu came to the earth mysteriously when he desired to come, signs of pregnancy of Bama Devi were there but disappeared as soon as the holy child was seen. All, of course, thought that the child was born normally. There was nobody else except the mother at the time of his birth. She was in a trance at the moment.

CHAPTER - II

Childhood, 1278 B.E. - 1283 B.E.

Dinanath and Bama Devi began to bring the child up with utmost fondness. He was so beautiful that every body whoever cast a glance at him got attracted towards him. His complexion at the time could be likened to that of a fresh ripe pea, as was actually described by a lady eye-witness. Nyayaratna had himself made the horoscope of Prabhu. While Bandhusundar was three months old, a great Sannyasi-astrologer came to Murshidabad. Dinanath showed him the horoscope. Astounded at wonderful signs that he saw in it, he kept the horoscope with him that day for further study and asked Nyayaratna to come another day. On the second day the Sannyasi requested him to come again as its study was not over. On the third day Sannyasi beseechingly asked Nyayaratna to come again with the child. The next day his request was complied with. The Sannyasi became overwhelmed with joy to see the child's exquisite beauty, having eyes like lotus petals extending upto the ears, a nose excelling the beauty of 'til flower', arms stretching upto the knees, and palms of the hands and feet as red as a red lotus. He placed the little Prabhu on his head and said to Nyayaratna with tearful eyes "Punditji, you are very fortunate. The five planets, at the combination of which Divine Incarnation comes upon earth were at the most elevated position at the moment of birth of your child. Your child will one day be a great prophet."

All creatures will be his friends.

After this, the Sannyasi disappeared from Murshidabad. Another Sannyasi from the Kiriteswari Temple (Devi Pith) came some time after to the house of Dinanath and seeing the auspicious signs in his son told that he would be king, king of Yogis in future.

When the child became six months old, his Annaprasana, the ceremonial function of giving rice to eat to the child for the first time as well as the ceremonial naming (Namakaran) of the child were held amidst great joy and entertainment.

Both Hindus and Muslims used to love him alike. Bama Devi, to please Muslim neighbours now and then addressed Prabhu as Ganilal. This mode of naming helped to foster Hindu-muslim amity. Anyway, such was our mother Bama Devi. But Providence would not allow her to remain here on earth for long. When Bandhusundar was scarcely a year and a half year old she left the world. Bhairav Chakravarty, the elder brother of Dinanath was informed. He came to Mursidabad and took Prabhu to Govindapur, his village home. The charge of bringing up Prabhu devolved on his wife Rashmani Devi. But it was not the lot of even Rashmani to fondle the little Prabhu for over three years. She also followed the path of Bama Devi to other world.

When Dinanath received the news he went to Govindapur and placed Prabhu under care of Digambari Devi, a widowed daughter of Bhairav. He stayed for some time at Govindapur, performed the ceremonial beginning of Prabhu's learning (Hate-Khari) and got him admitted to the village Primary School of Durgacharan Das. Though affectionate he was to this uncommon child, Dinanath had to set off for Dahapara where pupils of his 'Chatuspathi' (Sanskrit school) were eagerly waiting for him. The teacher of Prabhu was amazed at the unusual talents and memory of the child and used to remark, "What shall I teach him, he seems to know and understand every thing from before".

From early childhood Prabhu could utter, though inarticulately words somehow. He used to say "Hayi, Hayi" (Hari Hari). The child of three or four years used to sing "Daga Madha papi chiya, Hayi Name Taye Geya" (Jaga and Madha were sinners, but the name of Hari absolved them). Uncontrollable fickleness was at times visible

in Prabhu in his childhood. This did simply bespeak the uncommon energy present in him. Swimming in the Padma, rowing along it, getting upon the roof of the big thatched houses of the homestead were some of those childish pranks which kept the minds of Bhairav and Digambari Devi always apprehensive of danger befallen to him.

CHAPTER - III

Boyhood - 1284 B. E. - 1293 B. E.

When Prabhu had completed his fourth year, the house of Govindapur also fell a prey to the erosive spell of the Padma. Bhairav Chakravorty had got a new house erected at Jnandia, a neighbouring village, or rather an adjoining part of the village Govindapur. Here they lived for about three years and this house too met with the same fate as the older one. While Prabhu was a little over 7 years towards the end of Magh, 1285 B.E., they built a house and shifted to Brahmkanda, about three miles away to the south-west of Faridpur town.

About 10 months before the coming of the family to the new house at Brahmkanda, Dinanath fell seriously ill at Dahapara. It was in the month of Baisakh of 1285 B. E. (1978 AD.) he was down with high fever. He used to remember always the sublime and exceedingly beautiful moon-like face of Prabhu and was heard to utter his name during his illness, "Alas! I shan't see that face any more". In a few days, it was all over with him. On the night of 'Akshay-tritia', he passed away.

Having been at Faridpur far away from Dahapara Prabhu came to know this event. He wept whole day and night on that date but did not express the cause of weeping even though asked a hundred times. The next day when the telegram from Dahapara came, the reason of his weeping became known to all.

Prabhu performed the "sradh" ceremony by uttering correctly and properly the 'mantras', in Sanskrit. All were amazed at this. This amazement was heightened to see that Prabhu could sit for the ceremony quietly for about 5 hours without showing any sign of inconvenience.

Here at Brahmkanda Prabhu studied at a village Pathshala, near at home, for some time. Then he was admitted to the Faridpur

Bengali School. This school was gradually raised to a Middle English School and now it is the Faridpur High School. In the meantime about 10 months after coming to the house at Brahmkanda, Bhairav Chakravarty also followed the path of his younger brother Dinanath to Heaven. Gopal and Tarini, the two sons of Bhairav Chakravarty took up the charge of the house-hold. Prabhu was admitted to class V of the Zilla School from the aforesaid Bengali school. Next year he was promoted to class VI. When he had just completed his thirteen year his initiation-ceremony known as upanayan as required by Brahmin boys held. After this a change in his mode of life came about. He began to perform 'sandhyas' (prayers and meditation) thrice daily and to observe all other austerities of disciplined life.

Prabhu was never found to practise any 'Yoga' before or after this. But he was found to have supernatural powers akin to those of a great Yogi from his birth as it were.

After his upanayan he became very reserved in his speech and his sweet words would reach the very vitals of the hearer through his ears. His voice was as sweet and attractive as the flute of Krishna. He would sit with books, of course, but he was generally found to be engrossed in other worldly thoughts.

Sometimes he was seen indifferently roaming all around in the roads without a companion. Sometimes, he was found in solitary cremation grounds, deeply engrossed in thoughts, with tears rolling down his cheeks ceaselessly. His thoughts were perhaps about how the miseries of the suffering mankind could be removed. He always liked solitude. Even in school he was equally reserved in speech and had very few class-mates as companion.

Dukhiram Ghosh, owner of a sweetmeat shop in Faridpur market was enchanted as he once saw Prabhu returning home from school. The father of Jaladhar Ghosh, a classmate of Prabhu, had a sweetmeat shop, not far off from Dukhiram's. At Dukhiram's insistence Jaladhar brought Prabhu to his sweetmeat shop and offered sweets, butter etc. to eat. He requested Prabhu to come to his shop everyday after school-hours. He used to wear cloth covering his whole body from neck to feet while going school and inspired many students to observe Brahmacharya (abstinence) and chant Harinama and to lead a pious life.

Prabhu Bandhu used to perform daily worship of the family deities Radha-Gabinda most ardently and the deities appeared to be enlivened and joyous.

It was in 1292 B.E. Prabhu sat for his Annual Examination for promotion to class VIII or third class. On the day of History paper, after writing several pages in answering questions, he was moved in a state of trance as the silence of examination hall worked upon his mind. He stared absorbingly at one side vacantly and steadfastly. This sort of losing outward consciousness is being developed in him gradually. The Head Master Bhuban Sen thought that Prabhu was copying from answer scripts of other students.

The head master got a bit exasperated at the moment and ordered him not to take that day's examination any more. Prabhu without uttering a single word, silently, came out of the hall. The Head Master reading his answer realised his mistake but he could not find him out though looked for him. Prabhu without going home walked towards Goalanda, halting at night at one Baikuntha Pramanik's house of Sadarkhada village. At his house he took some meal, cooking with his own hand and spending the night in his cow-shed. He took the train at Rajbari and went to Calcutta in the house of Atul Chandra Champati, the son-in-law of Digambari Devi. Champati Thakur heard every-thing and informed Gopal Chakravarty, Prabhu's cousin brother in Faridpur.

Gopal Babu went to Calcutta without delay and returned with Prabhu to Brahmkanda. But Prabhu could not be persuaded to read in that school again. A short time after he was sent to Ranchi where Tarini Babu, the other cousin of his was working as Sub-Assessor in Income Tax Department. In Magh, 1292 B. E. (January, 1886 A.D.), he was admitted to the Third Class at Ranchi High School.

At school Prabhu did splendidly well in History and Geography. He answered in such a way as if he saw before his mind's eye all past events and distant places. As to the River Thames of England Prabhu used to say, "Do you know what the Thames is like? It is like a small canal though so important to them :"

At Ranchi, an incident happened which shows that he was really Prabhu (Lord) of all creatures. Rai Bahadur Rakhal Babu, a neighbour of Tarini Babu, bought a race horse which was so naughty

that none could ride it. Prabhu watched the horse. He told Rai Bahadur to let him have a ride on it. Inspite of Tarini Babu's warning one day he got upon it like a hero, let the reins loose and disappeared with it at a great speed. When Rakhal Babu and Tarini Babu came to know of this, they were in great anxiety and apprehensive of Prabhu's safety, but to their wonder Prabhu returned to the spot with a smiling face. Thenceforward, the horse became quite tame and showed no further signs of wickedness.

Another incident happened a short time after. The cook and servant of Tarini Babu were a little light-fingered. Prabhu often used to sit in his meditative mood as was natural with him, looking at some particular direction. The cook thought that Prabhu was watching him. They wished to do away with him, mixed Arsenic poison with Prabhu's food. Taking poisonous food Prabhu felt very unwell with burning sensation all over his body. The cook already fled. The servant confessed the guilt on being threatened. Prabhu, of course, recovered after medical treatment. But Tarini Babu got frightened and sent Prabhu back to Brahmkanda as there was no one in Ranchi to take care of him. It was in Aswin of 1293 B.E.

CHAPTER - I

Middle Part ; Youth, 1293 B. E - 1308 B. E.

In Kartik of 1293 B. E., Prabhu was admitted to Pabna Zilla School in the very third class in which he was reading at Ranchi. He began to put up with Golakmani Devi, another cousin of his. She was Digambari Devi's younger sister and wife of Sree Prasanna Lahiri, a great Zamindar of Pabna.

It is here at Pabna that he began his sanctifying activities (Paban-Lila). Though outwardly he appeared to go to school where he occupied a lonely seat on the back bench of the class, his mind was not in study. But we shall see later on what we learn by study he had himself acquired that long ago.

He used to lose outward consciousness frequently though he actually sat with his eyes open. He began his work of emancipation, especially amongst the students of Pabna. He understood that the

students formed the back-bone of the society and hence to awaken and enliven them would lead to awake the whole society. It was perhaps with this end in view he continued to go to school.

Prabhu at this tender age of 15 took upon himself the task of the Acharyya of the time. He saw with his mind's eyes that it was a Pralaya Yuga (the first great war broke out several years after and moral and social degeneration too was visible even then) and he preached that the creation could be saved if Kirtan (Singing of God's name) would be sung. "Yadi ma Kirtan ratey, tabey sristi raksha ghatey." Sri Ranajit Lahiri, Hari Roy, Nitya Gopal Kaviraj and some other companions of Prabhu devoutly followed him. Before them he showed example of self-restraint and observance of purity and made them follow these. His teaching to them might be summed up in two words, "Brahmacharyya and Harinam". Observing Brahmacharyya and taking the name of Hari, can alone bring real peace and happiness. He saw the want of these amongst the students of the day.

They being enamoured of the foreign ideals and foreign civilisation had practically given up their own culture and ideals. They had little faith in their own religion, as a result of which foreign Missionaries found scope for their works of conversion, even in the lower strata of the society. Nobody looked towards that. He therefore began his work with the student. He wanted them not to give up studies but to acquire knowledge and lead all along a holy life, as preached and practised by him. He showed how bath ought to be taken three times a day as water is 'Jivan' (life), how God ought to be meditated upon, and how His name ought to be sung.

Streams of students began to flock around Prabhu daily. Prabhu took upon himself the task of guiding them during the formative period. Among the many instructions and commands of Prabhu towards them the most important ones may be cited below for the benefit of the students of all times :—

(1) Study quite attentively and obtain 'B.A. and M.A.' degrees.

(2) Observe Brahmacharyya and see that others also observe the same.

(3) Touching another is inviting a sin. Sleeping together and sitting together help sins of one's body to enter another's.

(4) The path must be distinguished by sanctified sight. Walk with your eyes open to the way. Give up for ever self-conceit and vicious glance ('Chokshu-dosh').

(5) Never talk uselessly. It is misfortune to use words unnecessarily (Prabhu himself spoke very little).

(6) None of you should seek spiritual initiation. (Prabhu himself was guiding them, hence for those students no other initiation was necessary. Otherwise, we would have seen him directing some of his devotees to take initiation from this Goswami or that. He said to those students that to work according to the bidding of the preceptor was the real initiation).

(7) It is Sree-Krishna that comes from time to time as 'Guru' to rescue mankind. Guru is Krishna, Guru is Gouranga, and Guru is Bandhu, I am a World-Teacher. Human Guru sounds his 'mantra' in the ear, while the world-teacher inspires the 'mantra' within the heart.

(8) You all utter repeatedly the name of Hari. Welfare will thus be with you and the world at large. This is the mission of my coming here on earth. I belong to Hari-nam and no other else.

(9) Do not criticise others. Write on the wall of your room, "Criticism of others is prohibited".

The guardians of the boys feared that their boys would become Sadhus in association with Prabhu. Some of them were great villains. They were looking for an opportunity to chastise Prabhu. Prabhu used to bathe in the river daily before dawn. One day at that time, they, seeing the effulgence of his body from a distance, could know his presence. As Prabhu plunged in the water for bath, they pounced upon him and did not allow him to raise his head, thereby to cause death by suffocation. Prabhu somehow managed to escape and returned home running. He maintained no wrath in mind and wishing no ills to his molesters.

A few days afterwards Prabhu one day said to his young followers in course of conversation that there would be many oppressions on his body, but nobody would be able to kill him outright.

This happened in Falgoon 1294 B. E. Digambari Devi came to Pabna and went back with Prabhu. But after a month's stay, he returned to Pabna against Digambari Devi's wishes. He could not be

prevented from doing a thing which he determined to do. Such was his tenacity.

One incident of Pabna must be narrated here. Once Golakmani Devi wishing to besmear oil over his body, pulled out the cloth from his chest inspite of Prabhu's resistance and saw clearly the 'Bhrigupada' mark on it.

His ecstasy of joy in kirtan was manifest at Pabna. He often lost outward consciousness, while listening to Kirtan with rapt attention. One day a rogue in order to test him placed a burning charcoal on the foot of Prabhu when he was in a trance during kirtan. But he was astonished to find that Prabhu did not show any sign of feeling of burning sensation.

Golakmani and other relations became anxious about Prabhu's safety, seeing his unusual liking for kirtan. They began to forbid him going to Kirtan. But that was of no avail. One day Kirtan was being performed at a neighbour's house. Golakmani Devi locked up Prabhu in a room. But he began to dance in a most charming manner inside the room to the tune of Kirtan. After a while he fell against the wall unconscious. Seeing it through the window, she opened the room and brought him back to senses after a good deal of nursing. After this, nobody would dare to oppose his participation in Kirtan.

He would like very much opera-songs also. He lost himself in joy to see the acting of Dhruva or Prahlad. He would often narrate before his young followers the story of their great devotion.

He would very often take his seat under a 'Kelikadamba' tree outside the Lahiri-house and was found absorbed in deep thought. Nobody would understand what he was pondering about and what he could be musing within himself. Stories of his supernatural powers spread far and wide. People began to gather around him for guidance and Prabhu also gave them necessary instructions.

Rajarshi Banamali Roy of Tarash in Pabna District, a great Zamindar heard of Prabhu and came to see him. He was charmed at Prabhu's exquisite beauty and feelings. Thereafter the Rajarshi used to come there occasionally and discuss devotional Bhagavata topics with him.

Prabhu continued his work amongst the students. His instructions to them about Brahmacharyya and utility of Kirtan songs were

unabated. Ramesh Lahiri's son Ranjit Lahiri, who used to bear testimony of Prabhu's teachings for students became a staunch follower of Prabhu. The villains were getting ready to torment him again. But this did not frighten him.

Prabhu continued his habits of roaming alone at night on the river bank and field. One day those villains beat him mercilessly at night. He fell unconscious and they ran away after leaving his body in the jungle. The Choukidar discovered him on being attracted at the effulgense of his body. He was brought to house and came round after treatment and nursing. He recognised the tormenters but did not disclose their names, even at the request of Shri Prasanna Lahiri, his brother-in-law.

Subsequently the news of torture on Prabhu reached the ears of Rajarshi Banamali. He sent Raghunandan Goswami, his family preceptor's son with an elephant for him. Prabhu went to Tarash. The Rajarshi entreated Prabhu to give him the names of the tormenters. He could not imagine how they could beat so cruelly a person whose very appearance and actions were so godly. But the supremely kind-hearted and forbearing Prabhu disclosed no names. He rather informed the Rajarshi by writing two lines in poetry that the torturers were not to be blamed, rather they did him a good turn by blowing away the mountain of sins that was heaped over his head. Such a Nityanand holy-frame of mind did he possess.

During his stay at Pabna Prabhu was called as Lord by Rajarshi, Baidyanath Chaki, Hari Roy, Shyam Lal Goswami, Raghunandan Goswami and many others. We must note that none of these distinguished men could venture talking to or glancing at Prabhu face to face. They felt themselves highly gratified at his very look only for a moment.

Prabhu did realise that owing to the influence of western education, the minds of our youth had become perverted and the study of western novels etc. was throwing them off the line of our sublime religion or aryadharma which was in essence the Dharma or Rule of Devotion of love, as preached and practised by Lord Gouranga.

Many Vaishnavite books were unpublished and were going out of print. It was at the instance of Prabhu Jagadbandhu that Rajarshi Banamali Roy established the Devakinandan Press in Calcutta wherefrom he began publishing the Vaishnavite books.

A short while after, Rajarshi proposed to Prabhu to accompany him to Sree Vrindaban to which he consented. This time he lived there for about 6 months, mainly at the Radha Benod temple, established by Rajarshi. While returning from Vrindaban, Prabhu got down at Patna and then went to Arrah, where he met Thakur Atul Champati who was the Head Master of the local English High School.

Reaching there, he himself cooked, took some food, and gave Champati the portion left, which tasted like nectar. On taking this he felt unprecedented thrill of joy. A short time afterwards, Champati gave up his job, dedicated himself wholly to the service of the world by preaching Harinam. The writer had the good fortune of seeing him in Calcutta near about 1924 A.D., while he was heard uttering 'Haribol' at the top of his voice. We shall have occasions to refer him later on.

Prabhu returned to Brahmkanda via Calcutta in Aswin 1295 and stayed there for a few days only. A change was noticed by Digambari Devi in him since then. He began to address her by 'Haribol' instead of by the hitherto used 'Didi' (elder sister).

One day he said to her, "Well, you are the eldest of all in the family. I shall tell you something presently". Being pressed, he said. "I was king at every birth and I am a king even in this birth, a king not of enjoyment but of 'Yoga' ". We heard this repeated by her even in her old days.

A change in his dress and appearance also was noticed from this time onward. It was not, of course, that he put on a yellowish Sadhu-like attire with tongs in hand and with ashes besmeared all over the body. But he put on a white-bordered 'dhuti' with which he always remained almost covered from head to foot. He had a white 'chadar' and black rubber shoes on. He had a three-fold wreath of small 'Rudraksha' beads round his neck.

This wreath was presented to him by Srish Lahiri of Pabna, a great devotee of his. His use of the 'Rudraksha' chain simply shows how he regarded the feelings of a devotee and how he laid little stress on outward formalities of dress. His hair was a little over-grown. His eyes appeared to be teeming with mercy and emotion. A lustre always shot forth from his body. He led a life of stern asceticism.

A few days after Prabhu left for Calcutta and met with his school classmate and devotee Bakulal Biswas of village Badarpur in Faridpur. He, as predicted by Prabhu, later on became a Sub-Judge. He submitted himself to the care of Prabhu and lived a disciplined life as taught by him. He was a college student in Calcutta.

It is at this time that Prabhu with Bakulal took a snap at the Bengal Photographers of Bowbazar Street. Prabhu was seated in Padmasana posture with legs crossed, hands entwined in front just above the waist and head a little bent towards the left. His attractive appearance, excelling that of Cupid even can be guessed to some extent from the Photo. He was then 17 years and 7 months old. In that photo, Baku Biswas Mahasay was standing behind Prabhu on his left side. a block photo of Prabhu alone was made from it.

Prabhu then returned to Pabna. After his torture there, he was sent to Ranchi. It was in the month of Kartick, 1295 B. E. He was a student of First class. Though there was a great gap in his study he began to prepare for the coming Test Examination. His relatives were extremely delighted at this. He appeared at the test before the final Entrance Examination, as it was then called. The result was exceedingly good. But Prabhu went away to Calcutta about a month before the final Examination and this meant an end of his study. From Calcutta Prabhu went in seclusion for about a year and a half. No search could disclose his whereabouts. He, of course, said to Digambari Devi alone a little before this that he willed to roam about holy places for sometime and so she need not feel worried over that.

During this period, he roamed throughout India and also outside. One day he was seen in the streets of Paris. From the description given in the French papers of the time, Champati Thakur and other devotees could easily guess that it was none but Prabhu.

CHAPTER - II

At Vrindaban (A few months in 1297 B.E.)

After living incognito for about a year and a half Prabhu was seen at the Maharaj's palace of Joypur. He stayed there for two or three months, worshipping occasionally the original 'Radha-Govinda Bigraha' of Vrindaban, which was removed to Joypur during Muslim invasions.

Thence he went to Vrindaban and put up with Rajarshi Banamali Roy. The Rajarshi was elated with joy at the sight of the then unspeakably charming appearance of Prabhu. He looked like a new Gouranga. All the devout Vaishnava of Vrindaban were attracted to Prabhu.

At Vrindaban, Prabhu stayed occasionally at Jnangudhuri, Ayodhya Kunja, Hydrabad Kunja, Keshighat etc. Owing to Prabhu's observance of silence then, the famous vaishnavas of Vrindaban called him 'Mauni Baba'. Renowned Vaisnava Sadhaka Manohar Dasjee of Govinda Kunda and Jagadish Baba, the disciples of Siddha Bhagavan Das Babajee and Shyamdas Babajee of Kushumsarobar were fortunate to see Prabhu many a time. While Prabhu would get to Radha Kunda or Shyam Kunda, he used to stay at the Jagannath Temple there. One day he expressed to one of his devotees that Sreemati (Prabhu could not utter 'Radha' and used to refer as Sreemati, Amuk, etc. instead) gave him the holy Krishna 'Mantra'.

During Prabhu's stay at Vrindaban, the cows were found to lick passionately his body, whenever he would halt at a place. He also used to play with them. The aforesaid Shyamdas Babajee one day saw him surrounded by cows while Prabhu was lying at the foot of the Govardhan Hill. He could thus easily recognise that Prabhu was no other than the Beloved of Braja.

Another incident of Vrindaban is being narrated, which will certainly give joy to the readers. Prabhu one day said to the Rajarshi citing a particular tamarind tree that this great personality would leave its mortal frame at 1 p.m. the next day. At his direction, Rajarshi arranged Name Kirtan to be sung for 24 hours surrounding the tree. To the astonishment of all, the tree fell down at the specified time, though, there was no wind or storm.

Another day Prabhu found that the parents of a dead boy were lamenting bitterly at the cremation ground. Prabhu, moved to pity, revived the boy by calling him "Re lala, lala, lala" (Oh dear child, dear child :). Then the boy got up and consoled his parents by saying that the world was transitory and no body was related to any body. God alone is permanent, who only was to be loved and worshipped. So saying the boy fell to eternal sleep again.

CHAPTER - III

At Brahmkanda & Bakchar (Aswin 1297 to 1305 B. E.)

In Aswin 1297, Prabhu returned to Brahmkanda. Digambari Devi and all others were extremely glad to see him back. They were wonder-struck to see the beauty and liveliness on his person at the time. He began to perform the worship of the Deity Radha-Govinda in the house daily and regularly. He felt extreme delight in this.

One day an unusual scene was witnessed there. Prabhu was going to the temple of the Deity. He tried to avoid the shade of the 'Tulsi' plant being trampled as stood on the way. He was going by the other side. Strangely enough the shade like a living being extended itself and went round to touch the feet of Prabhu. Digambari Devi saw this and got wonder struck. This writer, the vilest of creature, heard this repeatedly from the very lips of Devi in her old days, while she used to live at Faridpur "Sree-Angan".

At Brahmkanda in one corner of the homestead, he planted the plants of five trees, such as Aswatha, Bat, Bilva, Dhatri and Asoke in a group (Panchabati). On the mound, erected round the trees Prabhu used to sit and discourse with his followers. This 'Panchabati' still exists. The tank in which Prabhu used to float about in the Padmasana posture is still there. The cocoanut trees which Prabhu used to lean against are also there.

Many other uncommon events happened during the period of his stay at Brahmkanda. One after-noon Digambari Devi saw that the radiance of Prabhu's body extended upto the solar orb and thus rays of light were visible all through. Very soon the lustre, assuming a green colour appeared to be absorbed within his body. Such phenomena were seen often.

Many supernatural powers also were noticed in him at that time. He was seen to speak to invisible etheric spirits. Sometimes exquisitely sweet music was heard but no source of the music could be traced. Prabhu was himself a born-master of music.

One day at Brahmkanda he was immersed in some ecstatic mood and asked every one he met whether he was a corpse or the river Baitarani. No answer satisfied him. Perhaps, because, he was both a corpse and the river, a corpse like Sree Radha in Dasam Dasa

for her separation from Sree Krishna and the river Baitarani because of his coming on earth to help the people cross the river of bondage, the Baitarani.

In such a mood, he went out of the house in a tottering condition and appeared at the house of a Muslim devotee of his, named Jamir. Prabhu had and still has many Muslim followers. Even to-day there are some Muslims who worship Krishna or Kali. Ostad Alauddin Khan of Tippera District and his family may be cited for an example. Prabhu wanted water. Jamir's wife quickly brought some. Prabhu washed his feet therewith. Pleased at this service, he left the cloth he had on at their door. Then he entered a neighbouring bush in a naked state, but came out in a moment with a new cloth on. Did the Goddess of the forest supply it?

The cloth he left at Jamir's house was preserved by them for several years. It assumed different colours at different times ! The water, in which a part of this cloth was soaked, once given to the dying son of Jamir and saved him from an attack of cholera.

He moved about during the night in such condition of the mind and at day-break reached the house of Kedar Sil, a devotee of Prabhu, who had his house very near to the present Goalchamat "Sree-Angan" of which we shall speak later on. Thence he was taken to Badarpur, a village two or three miles off, by another devotee of his, named Badal Biswas.

It was at this time and at the house of Badal Biswas that Prabhu disclosed his real identity and got ready for the work of mass-emancipation or purification which he started at Pabna. Prabhu said that he was ill and asked Badal to call a doctor. Dr. Sreedhar Babu was called in by Biswas Mahasay. The Doctor examined him and was wonder-struck to find that though he was talking normally, his pulse could not be felt. Prabhu wrote in Bengali on a slip of paper then :-(1) There is nothing except me, (2) Hari, (3) Maha-uddharan (the Great Saviour), (4) Purush, (5) Jagad-bandhu, (6) Creation.

On that day he further said piteously, "Am I none of yours? Shall I drift away? Will nobody save me with Harinam?" The last sentence must be marked. He says that he can be saved with the chanting of name of Hari alone. This shows who he is and how thirsty he is for Harinam and how therefore the world needs it. From Badarpur

he was brought to the town of Faridpur by Prabhu's devotee, Suresh Chandra Chakravarty. Suresh Chakravarty is the first writer of Phabhu's biography, named "Bandhu-Katha".

We have just said that Prabhu wanted to be saved and to save the world by Harinam. How he tried to save himself by enjoying the sweetness of Harinam, we shall see later on. But let us see how he saved the world. He took up the work in right earnest. Faridpur including the surrounding villages was to him the fittest place for work. At the time of his return last time from Vrindaban, he expressed so to Shyamdas or Shyamananda Das Babajee of whom we have spoken above.

During Prabhu's time there had scarcely been any real 'Dharma' in the area around Faridpur town. Sanatan Hindu Dharma, that is, Vaishnavism had practically died out, and polluted forms of Dharma took its place. The 'Auls', the 'Bauls', the 'Sahajiyas' and the 'Darbeshis' were predominant. The use of 'Ganja' (Hemp-smoking) in the name of 'Trinath Mela' was much in vogue.

Also, the rigorousness of caste system of the time pained Prabhu very much. He never gave indulgence to this system, and we therefore see that no caste distinction was or is still observed by his followers. Brahmins. Kayasthas, or Doms - all, sitting in the same line, used to take 'Prasad' (food offered to Deity), cooked by any devotee.

The Chakravarty House of Brahmankanda became the Jagannath-Kshetra of the Kayasthas, and Sudras and Bagdis and Bunas, as if the Jagannath unto whom Sree Chaitanya merged, appeared in the new form in Jagad-bandhu. Gour Kishore Saha, Ramsundar Mudi, Kedar Sil of Goalchamat, Gopal Mitra, Nechu Saha, Kodai Saha and Kshudiram Saha, Mahim Das of Bakchar, Badal Biswas and Kanai Mitra of Badarpur and many others of the neighbouring villages clustered around him.

Prabhu thought of a new plan for village reconstruction through the help of these followers. He began to preach Kirtan and thus brought all of them on a common platform in order to ameliorate their distress and elevate their moral and spiritual state. He set up bands of Kirtan parties from amongst them and made them sing the name of Hari and His Lila. Thus he inspired them and also others, to live upto his ideal leading a pious and happy life.

He found that proper books of Kirtan were not available. The Kirtan songs that were sung then did not depict the sweetness of Braja or Gour Lila in its true perspective. Much impurity had entered into the prevalent songs. He did therefore compose a good many excellent Kirtans, which have been published under the names (1) Nam Sankirtan, (2) Sreemati Sankirtan, (3) Padabali Kirtan, (4) Bibidha Sangit, (5) Hari Katha etc. These books were later printed and published for the benefit of the society. People were charmed to hear these songs. The first lines of two or three of these are given below with their translation, to satisfy the reader's curiosity :-

(1) "Esa Esa Nabadwip Roy Dina Jan Dakche He Tomay,
Ami Bhavaghore, ghure ghure, achchhanna mohamayay.

(Come, come. Oh Lord of Nabadwip, the poor fellow is calling thee. I am a wanderer, wandering in the terrible earth, overwhelmed with illusions and delusion).

(ii) "Bhule marma e ki karma o man tarbire kon bale?

Tyagi satya dharma jnana karma, kusangete moje rale"

("Oh mind, forgetting the vital thing, what work are you after? By what strength will you cross the sea of the world? By giving up the true virtue, knowledge and action, you are absorbed in bad company.")

(iii) "Shreshthachar parachar Hare Krishna Mala

Bandhu bale heno hale yabe sab jwala."

(Preaching of the wreath of Hare Krishna is the best rite. Bandhu says, all suffering will cease if this be done.)

Hari Katha.

We have seen how at Pabna Prabhu moulded the life of many students and other individuals. At Faridpur also a good many students, such as, Suresh Chandra Chakravarty, Ramesh Ch. Chakravarty, Sudhanya Mitra, Radhika Gupta were drawn towards him. He guided the spiritual life of many individuals, irrespective of caste and creed, Hindus and Muslims, rich and poor, honest and dishonest. All kinds of people began to go to him for their spiritual upliftment. Kushal Fakir, Badhai Fakir, Munshi Ahmed and others were amongst his Muslim followers. He imparted non-sectarian instructions to them and helped them to lead a virtuous life.

Gradually, his influence spread far and wide, even outside Faridpur District. Many persons of eminence and social position began to come to his Brahmakanda house for a glance of him. But often the rich and the high could scarcely have a sight of him, while he would be talking with humble and poor persons inside the house. This was a special characteristic of his superhuman nature.

We would see how Prabhu uplifted most low and depressed class of people residing in the neighbourhood of Faridpur town. They were viler than even the depraved two brothers—Jagai and Madhai of Gouranga Lila. Jagai and Madhai were high Police officials and had some education, but these poor uncivilised people, called Bunas or Bagdis, several hundreds in number, had no position in society. They were the descendants of the Santals, Bhils and Kols, brought to Bengal as labourers by the Indigo-planters. We can read about them in an article of Sree Rasik Lal Roy, published in Sravan Number of the "Bharatbarsa" of 1339 B.E. under the caption "Jagadbandhu". There we see how corrupt these people were in their manners and customs and how Prabhu Jagadbandhu delivered them and gave them a status in society, by showing them how to live a pious life. We shall see later on how in Calcutta also Prabhu uplifted some other people of the same type, called the Doms of Ram Bagan near Beadon Street.

The Bunas of Faridpur were habituated to all sorts of heinous deeds. They were accustomed to drinking, indecent dances and songs and the like. They would take Pork (hog's flesh) and did not know what virtue was. Rev. Midy, a Christian Missionary of Faridpur, was trying to convert them into Christianity and a day for it was fixed.

But Prabhu had proclaimed beforehand that a Kirtan procession would be out on the 1st day of Agrahayan 1297 B.E. with 14 'Mridangas' (earthen drums) and other musical instruments also being played in accompaniment of Kirtan songs. It was a thing never known in Faridpur. The procession started from the Brahmakanda house where Prabhu was holding loud but joyful Kirtan throughout the month of Kartik, with his devotees. Kirtan procession proceeded towards the town of Faridpur being divided into seven equal parties with 2 'Mridangas' and many cymbals playing in each. Prabhu was seen at times dancing in each of the parties as the Lord of Kirtan. Innumerable people crowded the street to have a view of Prabhu, his exquisite beauty and enchanting Kirtan.

At the direction of Prabhu, the Kirtan procession circumambulated the Zilla School building and then passing through different streets of the town entered in the habitation of the Bunas. Pleasant Kirtan, full of joy, continued to reverberate their premises for long time. Rajani Pasha was the leader of the Bunas of the locality. He had mastered some Tantric powers by performing a few tantric rites. Prabhu cast a graceful glance at Rajani and stole away his heart with his bewitching beauty and the heavenly scent that used to emit from his body at times. Prabhu spoke not a word with them that day but returned to Brahmkanda with the Kirtan Party after a while.

Some days after this, on the day previous to that appointed date for conversion of Bunas, Prabhu sent for Rajani and told that they are Kirshna-das and not lower than others of the society. He invited him to come with all his people the next day in Kirtan mahatsav.

They came. Prabhu distributed cymbals and Mridangas (earthen drums) amongst them, fastened a pagri (turban) round the head of Rajani. He asked them to put on Tulsi wreaths round their necks, and to sing regularly Harinam-Kirtan. Rajani expressed his inability to sing. Prabhu says, "I shall guide and you will be able to follow." Hark, they sang the name of Hari and played the cymbals and mridangas, inspired by Prabhu's will.

Thenceforward all the Bunas became Vaishnavas. Rajani Bagdi was given the name "Haridas Mohanta" and all the Bunas given the common title "Mohanta" (meaning one whose delusion is ended). Rajani Bagdi used to exercise Tantric practices and acquired some so-called powers. He gave up all those practices, which were proved by Prabhu's extraordinary power to be of no real good. He then became one of the chief Kirtan singers of Prabhu. In a short time, he with his people took up Prabhu's mission of spreading Kirtan of Hari to different places. The Mahantas began to lead a pure life under Prabhu's instruction. They all became expert in Kirtan. They got such blessings of Prabhu as they became good Kirtaniyas from generation after generation.

Haridas Mohanta's son Monmohan Mohanta was a very good Kirtaniya. He could sing 'Pad-Kirtans', composed by Prabhu even before great audience. If you happened to pass through their quarters

in the evening you would find them, even little boys, singing Kirtans with great devotion. It began from that very time.

This wonderful change of the Bunas was published in many papers and periodicals of that time. The Missionaries also were amazed at Prabhu's superhuman power.

At Bakchar :-

We have said in the beginning of this chapter that Gopal Mitra, Mahim Das, Kodai Saha of Bakchar, a village about 5 miles from Brahmkanda became followers of Prabhu. We must remember that they were all good Kirtaniyas and Prabhu wanted to spread Harinam through them for purifying the atmosphere and the people at large, and thus save the world from the imminent 'Pralay' (destruction) as he called it.

The great Gopal Mitra whom Prabhu called 'Jyetha' (father's elder brother) had a Kirtan-party of his own. He was enchanted with the wonderful melody of Prabhu's compositions. He was the first to take upon himself the task of spreading Kirtan songs of Prabhu, who tried to purify the Vaishnava religion and people in general through the mystical power of these songs.

Then, enjoying the sweet melody of these songs and finding how people of different places are charmed by these, Gopal Mitra formed a Kirtan-party of forty nine good singers and insisted on Prabhu to come over to Bakchar. It was towards the end of Agraayan of 1297 B.E. that Prabhu desired to arrive at Bakchar. Hearing this, all the devotees took him to the house of Gopal Mitra, rending the sky with Kirtan in rhythmic accompaniment of the 'Mridangas', 'Cymbals' and 'Conches' etc.

Staying at his house for a few days, Prabhu went to the house of Mahim Das. Here people flocked in and enjoyable Kirtan were being sung daily. Nechu Saha, Kodai Saha, Banku Saha and some others of the village carried on Kirtan before dawn, going around Bakchar and some other neighbouring villages at Prabhu's direction. Bakchar became the second Vrindaban. People were passing their time in great joy. They forgot their worldly needs and needs they had few. They were so simple and loving. Sometimes Prabhu distributed among them

in the midst of Kirtan whatever eatables available inside the house, musical instruments for Kirtan and even currency notes and coins.

Sree-angan, an abode and play-ground of the Divine, was established at Bakchar in 1301 B.E. Prabhu did not live here throughout the year. He generally used to stay at Bakcher for about 4 months in the rainy season, every year. The rest of the year he spent at Brahmkanda or Goalchamat of which we shall speak later on. He would occasionally go to Calcutta, Nabadwip and other places. The devotees would carry him on their shoulders in an empty box to Panchuria Rly. Station, whenever he would go to those places. The present Rajbari-Faridpur line went upto Panchuria then. One event is being mentioned here as we heard from some of those Bhaktas. Prabhu at times became very heavy, as such it became difficult for the bearers to hold him up. And as they informed of their inability to Prabhu he would say, "Hold on with Harinam and you will be able". Having done so they found him to have become very light.

Prabhu used to hold cow-boy-sports with the young devotees of Bakchar. He got for them many sorts of attire to dress them as cowboys. After dressing them, he would go out with them and would be intoxicated with Kirtan-joy along the village paths. All this reminds one of the Vrindaban Lila of Sri Krishna with Kirtans added to it.

He formed two Kirtan-parties here-(1) one with senior persons and (2) one with junior boys. He went to Nabadwip, Pabna and other places several times together with them. It was a sight to enjoy when he had once crossed over to Nabadwip in a boat, his young devotees singing his song "Esa esa Nabadwip Roy (come, come, oh! Lord of Nabadwip).

He played many other holy and joyous sports at Bakchar, which showed how dearly he loved them and how eager he was for the spiritual elevation of the villagers, so frank and simple as the Brajgopas and gopis of Krishna Lila. He now and then sent for ordinary articles of food to elderly women of the village, kept concealed by them. But as Jagad-Bandhu wanted them by saying the number of articles and where those were kept, they felt a reverential joy at this and offered those to him. Mango-cakes and such other eatables were among them.

He wanted the young devotees to come to him to hold Kirtan in the morning and evening at the 'Angina'(Sree-angan) and in and

around the village before dawn. He would at times speak of the secret sins committed by villager and would bring them round. They were wonder-struck to see how Prabhu came to know their secrets. They were thus afraid of committing any sins lest Prabhu would know it.

Now some personal experience of Kodai Saha of Bakchar about Prabhu, as narrated to this vilest of creatures by him during a Birth Anniversary of Prabhu at Goalchamat Sree-angan is being given below. Kodai Saha belonged to the Junior Kirtan party. He had a sweet childlike voice even in his advanced age, at the time of this narration more than 50 years ago. He could sing the kirtan songs, composed by Prabhu very sweetly and hence Prabhu loved him very much.

"Prabhu went out with us" said Kodai Saha, "in a boat after night-fall. We would be singing kirtan. One day, it was raining. We invoked Indra to stop the rain. Prabhu asked us to keep our boat on one side of the river and to invoke Sachirani (wife of Indra) as Indra remains busy in royal affairs. We did so and the rain stopped falling over our boat, though it was raining heavily on the other side. We have experienced this on several occasions."

He continued, "One day Prabhu told me about his birth. He said that wife of Dinu (Dinanath Chakravarty) had dropsy, which people thought to be pregnancy. I came during that state of her. But I am a demon in as much as I ate up my parents soon after my birth' "

"Sometimes we were going with Prabhu to some other place. If any marshy land fell before us Prabhu used to say, 'You go ahead, don't look back at me'. But on crossing the marsh we find that Prabhu has already been there having no mud on his legs."

These things he narrated with an engrossed mind and showed signs of irritation while his little son was pressing for returning home at Bakchar. "I am talking of Prabhu, don't disturb" said he.

We sat together for a few hours in the afternoon by the side of the "Bandhu-Kunda" at Goalchamat beside Sree-Angan and enjoyed those talks with a delightful heart. Now we speak of another sweet-voiced devotee of Bakchar. His name was Hari Charan Acharjee. His tone was as sweet as that of a koil, singing bird. Prabhu used to call him 'Madhu Mangal' out of affection. At his Kirtan, not only man but even beasts and birds were charmed. This young devotee one day saw many auspicious signs, namely a flag, thunder, goad etc.

under the feet of Prabhu. He sang Prabhu's composition throughout his life. He breathed his last only a little before 1347 B.E.

We are closing the chapter by narrating a story about the great devotee—Mahim Das of Bakchar. Mahim agreed to marry at the bidding of Prabhu who asked him to go and come back in Steamer. He was returning with the newly married wife in a boat as arranged by his father. They were to cross the river Padma. A violent storm began to blow and the boat was about to sink. Mahim began to call Prabhu in a piteous voice. When the boat was about to sink, it seemed it was pushed to silted river-bed. The boat became safe. On reaching Bakchar, Mahim ran to Prabhu and found the root of his arm bleeding. On enquiry of Mahim, Prabhu said that as his boat was sinking he pushed it up and hence it was injured. Mahim was moved with deep sorrow and began to weep. This Mahim Chandra was termed by Prabhu as his 'Nijajan', own people.

CHAPTER IV

At Brahmkanda, Pabna and Nabadwip (period same as of last Chapter)

Prabhu was at Brahmkanda. A Sannyasi, known as Premananda Bharati came to him. This Bharati was a disciple of Brahmananda Bharati of Varanasi. He was the nephew of the Hon'ble Anukul Chandra Mukherjee, a Judge of the Calcutta High Court and was himself a pleader in early life. Coming in contact with Brahmachari of Barudi, he had become disinterested in worldly matters and accepted 'Sannyas'. But later on, he gave up his sannyas dress and shaving off the metted locks of hair, put on the Vaishnav dress and became a Vaishnavite. Before coming to Brahmkanda, he addressed a pathetic letter in verse to Prabhu. A few lines from it are quoted below :—

"Pran Kanaiya se to tui re

Tave milan-banchita kahe mui re?"

"Brajer Sri Kalachand, Nadiar Gorachand,
Sansoy to nai ethe sansoy to nai re."

Thou art indeed Kanai (Krishna), my life. Why then am I deprived of union with you?

Thou art Kalachand of Braja and Gorachand of Nadia, there is no doubt about it, no doubt).

Prabhu did not appear before him in person, but used to talk to him from inside his room. Prabhu stole away the heart and soul of Bharati. It was through the inspiration of Prabhu that he went over to America to preach Vaishnavism there. He was received there with great honour. He stayed there for over 10 years and preached the cult of Bhakti in New-York, California, and other cities of America. He initiated many educated persons of America into Vaisnavism. He wrote in English a very worthy book named 'Sri Krishna' while in America. There he also established a society named "Sri Krishna Home" which did a great service to spread Vaishnavism in America.

In 1315 B.E. he returned to Calcutta with a good many American disciples - both male and female. He had spoken to them about the extra-ordinary Prabhu, his action for the uplift of vaisnavism and peoples at large. But as Prabhu had closeted himself in a cottage at Goalchamat, Faridpur, they could not fulfil their strong desire to have a sight of him.

On coming to Calcutta Premananda Bharati began to publish a daily paper. One Chandra Kishore Choudhury of Sylhet worked in its Editorial Board. From him this writer could hear all about Bharati and much of Prabhu. The name of the paper published by Bharatiji was most probably the "Sunrise" or the "Morning News".

Annada Charan Dutta

&

Sisir Kumar Ghosh

Annada Charan Dutta, Sheristadar of Hooghly was a great devotee of Lord Gouranga and hence intimately connected with the great Sisir Kumar Ghosh, founder-Editor of the Amrita Bazar Patrika. Somehow, Annada Babu and Sisir Babu came to know that Gouranga Deva had come down again in the form of Jagad-Bandhu in East Bengal.

Annada Babu used to fall in a trance very often and what he would speak then would come true. From such speech others could know that Jagadbandhu was going to Navadwip in a steamer on a

particular day. As soon as the steamer reached Hooghly they got into it and were charmed to see Prabhu seated in a first class cabin. Prabhu, of course, did not speak anything to them, but in their heart of hearts they could feel, who he was.

Sisir Babu wrote in his Patrika the next day how he felt that Prabhu was no other than Lord Gouranga himself in flesh and blood. A strong desire arose in the mind of Annada Babu and Sisir Babu to have a view of Prabhu again. They went to Nabadwip but Prabhu knowing their intention had left for Pabna before their arrival.

There was a school boy named Radhika Gupta in the town of Faridpur. Prabhu one day had the chance to hear a sweet song from his lips in the role of 'Jaganmata' (Mother of Universe). Prabhu was attracted towards him. The boy also one day saw his exquisite beauty near the zilla school, and was deeply charmed. Henceforward he began to go to Prabhu every now and then.

Prabhu also took upon himself the charge of the boy as he used to in case of many others. He was directed to live a disciplined life together with singing Kirtan and uttering the name of Hari. He went to Nabadwip at Prabhu's direction. Prabhu also arrived there a few days after. The occasion was the Birth Anniversary celebration of Sree Maha Prabhu. With the arrival of Prabhu there, Nabadwip was resounding with Kirtan songs.

Bejoy Krishna Goswami, Premananda Bharati, Atul Champati Thakur and many other great devotees were there on the occasion. Radhika Gupta obtained blessings of them all, and thought himself fortunate. It was at that time Prabhu gave him a new name Ramdas, so as to be firm in devotion like Ramdas—Hanuman. Prabhu had perhaps reminiscence of famous Murari Gupta, devotee of Sree Chaitanya Deva, deeply devoted to the name of Ram. He was 'Ramdas' Hanuman in Ram Lila.

Prabhu returned to Brahmakanda with Ramdas. Ramdas under the influence of Prabhu became completely indifferent to the worldly matters. He was directed by Prabhu to go to Vrindaban where he stayed for about a year and performed 'Bhajan' according to the written instructions given by Prabhu.

Thereafter Prabhu asked him to come to him in Calcutta and sent his railway fare. Prabhu was putting up at Chasadhopapara where

Ramdasjee used to give Prabhu much delight with his kirtan songs.

Thus he went on serving Prabhu at Bakchar, Brahmkanda and Calcutta for about 4 or 5 years. Prabhu wanted him to save the people of the world by preaching and spreading Harinam. "Preach the name of Nitai and Gouranga door to door", said Prabhu to him. "This is your duty".

Ramdasjee obeyed this direction of Prabhu Bandhu until his passing away in Calcutta on 18th Agrahayan, 1360 B. E. (4th December, 1953). He won India-wide fame for his sweet Kirtan. It was also at Prabhu's bidding that Ramdasjee took 'mantra' from Sreemati Radharaman Charandas Babajee of Navadwip, but Prabhu Jagadbandhu remained Prabhu (Lord) to him all through his life.

A boy named Bhuban Mohan Ghosh of village Naodubi, not far from Rajbari, saw Prabhu at Rajbari railway station and surrendered heart and soul to Prabhu at his very sight. He came to Brahmkanda to know Prabhu more intimately. Prabhu made him his own. When Prabhu had gone to Pabna again, in 1300 B. E., Bhuban Mohan followed him there to see and serve Prabhu. Henceforward he remained a constant companion of Prabhu for a few years. He drew our reverence by his life of devotion to Prabhu, his simple mode of living and above all his sweet voice. He has seen how Prabhu lived a holy and secluded life himself and how he talked little and whenever he talked, that were heard like the sound of a flute. Bhuban Mohan was later named by Prabhu as Nabadwip and was called sometimes by him as 'Naba' or 'Nabu' etc. out of affection.

Whenever Prabhu had been at Pabna he used to meet a great saint, called Buro-Shiv. Prabhu could recognise him truly. He was Advaitacharya in disguise who invoked Lord Gouranga to come down to the earth again to remove the corrupt practices and emancipate suffering mankind with Harinama, the main principle of Vaisnavism. He was found to possess many supernatural powers. He was respected by the Hindus and Muslims alike. He was nicknamed Haran Kshepa or Haran Fakir also.

Prabhu used to associate with him so intimately as he was found to do with no body else in the world. While Prabhu stayed in Pabna, Buro-Sihv came to the house of Golokmani Devi and said to her, "Hear sister, hear, thy Jaga (meaning Prabhu) is not a man, take care

of Jaga. I am too, not a man". Once Ram Govinda Babu, a zaminder of Rajbari, had come to Pabna to see Prabhu. Buroshiv led him to a cave where Prabhu was sitting in 'Padmasan' posture. Ram Govinda Babu was wonder-struck to see the exquisitely bright and beautiful appearance of Prabhu. "Just see the God"—asked Shiv to Ram Govinda showing Prabhu.

JAI NITAI

There we came across another great devotee who realised God in Prabhu. It was Devendra Nath Chakravarty of Nabadwip. He became indifferent to worldly attachments and gave up his post of Head Master of the Sylhet Zilla High School.

He was roaming along the streets of Nabadwip crying always "Jai Nitai, Jai Nitai". He became known as 'Jai Nitai'. He went to Pabna to see Prabhu.

Prabhu was staying in the house of a devotee, named Baidyanath Chaki, a pleader of Pabna. Jai Nitai went there, saw him and realised him to be not different from Gour-Nitai. Prabhu beckoned him to come inside the house bolting the door himself and spoke many heart-soothing things to him about his identity etc.

Sitikantha Bhattacharyya

On being invited Prabhu went with many devotees at Rajarshi Banamali Roy's palatial building at Banawari-nagar. Sitikantha Bhattacharyya of Nabadwip Harisabha went to see Prabhu. At his earnest request Prabhu came to Nabadwip with sevak Nabadwip Das. It was about Aswin, 1300 B.E.

Prabhu stayed at Hari-Sabha. It was established by the grandfather of Sitikantha. Prabhu stayed here on several other occasions after this. Once during a Census, while he was in Navadwip, he hid himself in a bush, so that he might not be counted amongst men.

While he was returning to Bakchar, he came to Krishna Nagar. Here one Sarbasukh Sannyal, a great Gymnast became a devotee of Prabhu. He at first had no regard for any sadhu or vaisnava. But Prabhu one day happened to see him in the street of Krishnanagar and predicted serious illness of him. Sannyal did not care this, though he was charmed to see Prabhu.

But a short time after he fell seriously ill and began to invoke Prabhu's blessings ardently. Prabhu appeared before him suddenly, from where not known, and after blessing him disappeared. He soon recovered and remained devoted to Prabhu throughout the rest of his life. Sometimes Prabhu used to send instructions to him. Once he wrote a very instructive letter in verse the last four lines of which are quoted below :—

“Govinde arpio sav ohe matiman,
Parthiva Sukhete kabhu tripti nahi havey
Puran Vedanta Ved Sankhyer praman
Bina chittabritti rodh Santi ki sambhavey?”

(Oh intelligent one! Offer every thing to Govinda, no satisfaction can ever be attained with earthly happiness. Puran, Vedanta and Vedas testify to the fact that peace is not possible without restraining the mind).

On another occasion at Navadwip, Prabhu saved Goswami Bala Krishna Sachchidananda while he was going to commit suicide in a dark night, by plunging into the Ganges. Prabhu seemed to know minds of all. Though Prabhu was at a distance, he at once sent Navadwip Dasjee to the place and told him to call him by name and ask him not to commit suicide.

Lo, Goswami heard him being called by his name. He looked back "how does this boy know my name?"—thought he with astonishment and came on the bank. He followed the boy to Hari-Sabha where Prabhu was staying. Prabhu consoled him by saying "Repentance is enough for the actions for which you were going to commit suicide". With these words he stole the mind of Goswami, who was then given a new life by Prabhu. He was a disciple of Prabhupad Bijoy Krishna Goswami.

CHAPTER - V

In Calcutta & Dacca.
(Magh, 1300 B. E. - Magh 1307).

In Magh, 1300 B.E., Prabhu came to Calcutta from Vrindaban where he had gone with Navadwip Das two or three months ago

from Bakchar. He used to go to Vrindaban almost every year, a little before Rash-Purnima and stayed for about 2 to 3 months. This time during his stay in Calcutta he did a marvellous deed which should be commemorated in the social history of India. He was staying at Rambagan in a slum cottage of the Doms of Scheduled Caste Community. They were poverty-stricken, illiterate and addicted to liquor with concomitant vices and uncivilized manners. Prabhu inspired them to Harinama and to lead a decent life giving up addiction to liquor. He thus elevated them to civilized society. Thakur Atul Champati was his chief assistant in this work.

The leading devotees of Doms were Haridas, Tinkari, Pitambar and others. Prabhu called Haridas 'Hita Haridas' because he used to do 'hit (good) to the world by his Kirtan and playing on the 'Mridanga' in which he became-exceptionally expert. He called Tinkari as "Dayal Tinkari", meaning Tinkari the kind hearted. Often Kirtans and 'Mohatsavas' were held in these slums of the Doms. All, irrespective of caste and creed, used to join. His attempts at reformation of the society by abolition of untouchability and prohibition were demonstrated here as at Faridpur, where his Asram is like Sree-Kshetra of Jagannath (Jagadbandhu).

Mahatma Sisir Kumar Ghosh.

Sisir Kumar Ghosh, the great devotee used to come to Prabhu while the latter was putting up at the house of Fatik Majumdar of Kumartooly, Calcutta. Prabhu without appearing before him direct, which he seldom did before any new comer, talked to him from inside. It was Prabhu's grace that brought about a great change in him. He could publish his famous 'Amiya Nimai Charit' after getting Prabhu's favour.

Prabhu used to advise him, "It is Pralaya time. There is want of Harinama. Chant Harinama and Tahal (Singing of Hari Kirtan along streets before dawn and after night-fall), is the last dharma i.e. most important work of virtue". According to the direction of Prabhu, he used to sing 'Tahal' with cymbals.

It was sometime in 1307 B. E. Prabhu after staying at Rambagan for a few days went to some other unknown place in Calcutta. Champati Thakur found under his seat at Rambagan a note book in which the following four names were written by Prabhu in bold letters. Lord Curzon, Sisir Kumar Ghosh, Dwarika Mitra, Jatin Thakur.

Nobody could discern any meaning of it then. But a short time after this, in 1307 B. E. plague disease broke out in Calcutta in a virulent form. Death was being occurred in increasing number. The beautiful city was turned into a cremation ground as it were. No medical aid was effective. Mahatma Sisir Kumar Ghosh consulted the then Governor Lord Curzon and with the assistance of Justice Dwarika Nath Mitra and famous Jatindra Mohan Thakur a great meeting was held at Beadon Square. There at Prabhu's direction Champati Thakur delivered an instructive lecture whereby he tried to show that the germs of Cholera, plague and other epidemic diseases could be eradicated with Harinam Sankirtan. It was settled in that meeting at the proposal of Sisir Ghosh that a great Sankirtan would be held at 'Garer Math' i.e. Kirtan procession would visit every part of Calcutta including Maidan. Thus we understood why Prabhu wrote the four names in his note book.

In those days, the so-called educated class in general had little or no regard for Kirtan. They rather thought that it was for the "Chotaloks" (the lower class people). The Doms of Rambagan did come forward with Kirtan parties. But gradually all the citizens, without distinction of caste and faith took part in Kirtan, out of the fear of life at least. Kirtan parties from almost every part of Calcutta went to join the Great Kirtan at 'Garer math'. The Hindus, Muslims and Christians too participated and no distinction of black and white, high and low remained. Lord Curzon himself was present at the main place of Kirtan for sometime and thus honoured it.

At last the great procession of Nama Kirtan began to march on its way back to Rambagan. Champati Thakur all along guiding it. Prabhu had arrived again at Rambagan by this time. At his sight, the skies of Rambagan were rent with high sound of Kirtan. Thenceforward, the prevalence of that epidemic of plague subsided and eradicated in a few days. The efficacy of Kirtan was realised by all. Prabhu has said in his work 'Trikal' (i) "Kirtan dukkha vinasan" - (Kirtan alleviates sorrow), (ii) "Mardalan vyadhibinasan" (Kirtan in accompaniment with Mridangas cures diseases). In his Hari Katha, he has said "Harinam Lao bhai ar anya gati nai" (Chant Harinam, without which there is no other way out).

Prabhu foresaw that the age of destruction (Pralay) was near at hand. People had lost faith in God. All were full of afflictions. Prabhu,

a Friend of the world (Jagadbandhu) as he was, tried to emancipate the world from it by the unfailing power of Hari Maha Kirtan. In his 'Harikatha' Prabhu wrote that the end of Kali-era was drawing near and that would last only 5,000 months i.e., 417 years from and for the advent of Sri Chaitanya Mahaprabhu and Nama Sankirtan by his devotees.

His first demonstration of the potency of Harinam was, as we have seen, made by the Bhaktas of Rambagan. Here and among the Bunas of Faridpur, he showed in practice the real spirit of Vaisnavism, which is that even a Chandal is superior to Brahmin if he has ardent devotion to Hari - "Chandalopi dwijasreshtho Hari-bhakti-parayana". It is in Rambagan that Prabhu composed his great works (i) 'Trikal' (the information about three Ages - past, present and future) and (ii) 'Chandrapat' (Descent of the Moon).

During his stay at Rambagan, Prabhu also emancipated some of the prostitute women of Calcutta. They were totally changed and began to lead a holy life. One name requires special mention—she was Surat Kumari (later called Suramata by the devotees of Prabhu). She became repentant of her past life. Having heard of Prabhu, an incarnation of Sri Gouranga from Srimat Charandas Babajee while at Puri (Sree-Kshetra) she ran after Prabhu and came to Calcutta. She learnt that Prabhu had gone to Vrindaban. She went to Vrindaban and after searches here and there came to know the whereabouts of Prabhu. She one day saw Prabhu bathing in the Jamuna in a palanquin. The palanquin was taken into the water and Prabhu getting out of it bathed and at once entered in it again. Suramata saw him like a flash of lightning. She could not at first understand that it was Prabhu. But later on she could know from Navadwip Dasjee that it was Prabhu whom she saw at the bathing ghat. She saw him on several other occasions. Prabhu gave her some written instructions about religious discipline. In one letter, he informed her as a reply to her piteous letter praying for 'Darsan' (Sight), "Daughter of Brishabhanu (i.e. Radha) forbids, so no meeting can be held. Take bath thrice a day. Repeat the name of Hari a hundred thousand times daily. Read the Scripture—Sreemad Bhagavat. Commit to memory the Prem-bhakti-Chandrika of Thakur Narottam Das." She had the good luck of bowing down before him when he touched her head with rubber-shoes-on. "You will not suffer pangs of death as a result of this", said he.

We have known that she actually died so. She could not at all feel that she was dying. She was speaking normally about her return from the hospital while she breathed her last.

Yadumani was another such woman. She also became very penitent for her past life that was changed as a result of Champati Thakur's Nama Kirtan and instructions. She was longing for a sight of Prabhu, just as a Chataka (swallow) does for rain-water with a dry throat. One day he showed her his finger covered with cloth through a hole in the wall and she felt satisfied and began to live a pious life, as instructed by Prabhu.

In Calcutta Prabhu used to move along the streets in a hackney carriage at the dead of night, for a certain period. Navadwip Dasjee always accompanied him on the coach-box. This we heard from the mouth of Navadwip Dasjee himself. One might ask whence Prabhu got so much money. To satisfy popular curiosity we may say that devotees felt themselves lucky in offering him things and money. The purpose of such trips at night is best known to him.

A fact of Prabhu's arrest and detention at Hooghly is being narrated below. Once Prabhu got down from train at Hooghly station. A police officer seeing him covered all over, suspected him to be a fugitive criminal and arrested him. It was night then. Prabhu refused to stay in a room used by others, but had no objection to remain in cow-shed. He was locked up in the pucca cow-shed of the Nazir. On the next morning the door was opened. It was found that Prabhu was not there. A commotion arose over it in the town but as Prabhu had wired to Suramata in Calcutta informing of his arrest, she appeared there the next morning. The Nazir Babu, was frightened at Prabhu's disappearance but assured by Suramata that no danger would occur at Prabhu's blessings. In fact, this matter did not proceed further. The Nazir by the grace of Prabhu, got promotion in a short time and his pay increased. Prabhu said to his devotees one day later on about the Hooghly incident that his body was of non-material and that it was not bound by time and space.

B) IN DACCA :-

We now describe the occasion of Prabhu's coming to Dacca. Prabhu came to the place for the first time in the summer of 1301 B. E. Ramesh Babu and other devotees were staying in a Boarding House

at Moulavibazar. Prabhu was given a separate room which was cleared and cleansed with cowdung mixed with water.

Here also Prabhu used to roam about at the dead of night with one or two devotees. He did, however, return after a short stay. He next went there in Magh of 1305 B.E. He reached Narayanganj by steamer where a special train was waiting for Nawab Salimulla of Dacca. Prabhu in a lordly demeanour got into that very special train. The Nawab and his Private Secretary Mr. J. L. Girth were charmed to see the uncommon beauty and loveliness of his lustrous body and they did not go on board that train. They rather made every arrangement for being availed of by Prabhu and his party to reach Dacca undisturbed.

In Dacca Prabhu went to the garden house of Ramdhan Saha at Tikatuly, which still exists. He was a great Vaisnava and built a temple for Radha-Govinda in that garden. But before the images were installed, Prabhu took his seat there. Shahajee was rather glad at Prabhu's stay there for some days.

We have heard that the Muslim Mali (gardener) of the garden became very eager for a sight of Prabhu. Coming to know that Prabhu bathed in the tank before dawn, he kept himself concealed near the tank. He found that a pillar of lightning completely covered with cloth jumped into the water at the side of the tank, far away from the ghat. With his body covered with cloth as before but looking all the more beautiful he returned inside the temple house. The gardener was enchanted at his beauty and became very much devoted to Prabhu. Prabhu blessed him so that no descendant of his would ever suffer from poverty. We have learnt that his sons and grand-sons are living happily.

Ramesh Chakravarty, a school teacher in Dacca and Kalindi Mohan were at that time living at Nawabpur Mess. Purna Chandra Ghosh, Sudhanya Sarkar, Pyari Mohan and other devotees also were living near about. They used to serve Prabhu with great joy in Dacca. Kalindi Mohan's real name was Kalimohan, but Prabhu used to call him Kalindi Mohan just as he called his brother Durgamohan as Ananga Mohan.

Ramesh Chakraborty was not a graduate. But he served as a Professor of History for some time as Prabhu prophesied long ago. He

also wrote a book named 'Brahmacharyya' based on Prabhu's teachings while he was living in Calcutta with a friend of his. Later on while Prabhu was returning from Dacca by steamer, he was in a state of great emotional fervour and expressed to Nabadwip who he was. "Govinda is the beginning of all, the origin of all creation. His existence depends on nothing whatsoever, being the Supreme Being Himself—He is Sri Sri Krishna and Sri Sri Gouranga. He, who is the combination of all powers of these two Lilas of Sri Sri Krishna and Sri Sri Gouranga, is Sri Sri Haripurus Prabhu Jagadbandhu. Know me as to be the same." Thus Navadwip came to know his real identity and spoke of it to the world delightfully.

Dr. Usha Ranjan Majumdar of Dacca was the Professor of Purna Chandra Ghosh and Sudhanya Sarkar and others at Mitford Hospital and a follower of Brahma Dharma or religion. One day while at Ram Saha's garden house, Prabhu called Sudhanya and directed him to call a Doctor as he was suffering from 36 crores of diseases. Sudhanya ran to Usha Babu and called him hurriedly. Usha Babu said to this writer a few years ago that he was taking his mid-day meal then, but hearing Prabhu's illness he left with Sudhanya without taking his meal. Prabhu removed his clothes and asked him to examine. After examining for a while he was wonder-struck to find that Prabhu was quite normal though there were no pulse or heart beats. He felt himself fortunate in having the opportunity of touching Prabhu. This worked like electricity in him. A change was noticed in him from that day onward. He was not, but became a believer in the Divine and a devotee of Prabhu. Prabhu gave him many spiritual instructions and also showed him how to correctly practise repeating "OM" in a musical tone. Usha Babu one day demonstrated this before me. He lived a long life and practised as a Homoeopathic Doctor of repute at Comilla. He passed away only a few Years ago.

A Sadhu of Dacca, Tripurilinga Swami by name, used to talk derisively about Prabhu, to whoever he met, Ramesh Babu and others. "Who is your Prabhu?" he asked again and again. Ramesh Babu aggrieved at heart, informed this to Prabhu. Prabhu wrote on a piece of paper the words in Bengali and sent it to Ramesh Babu. Blocks of this writing have been printed in many books on Prabhu :—

HARI

- 1) Name :—Jagad Bandhu.
- 2) Janma :—Mahendra Kshana.
- 3) Murshidabad :—Raj.
- 4) Charihasta Purush.
Maha-uddharan.
- 5) Hari Mahabataran.

Iti.

CHAPTER - VI

At Goalchamat Sree Angan (1305 B. E. - 1308 B. E.)

Sri Krishna came to the earth and performed his Lila in Vrindaban - the forest area where Vrinda and other milk-men and milk-maids dwelt. While he came again united with Radha, himself within and Radha outside, he chose the reverse of Ban(wood), that is, Nabadwip as his place of Lila and that was originally an island (Dwip) as secluded as a forest. Then again when he came to complete his Nabadwip Lila, he chose first Bakchar i.e. the island called Bak for his Lila and then finally Goalchamat where milkmen (goalas) dwelt and which was also full of woods, when Prabhu came to set up his Angan. Bakchar and Goalchamat are the two Angans made and used by Prabhu. Goalchamat is a suburb of the Faridpur town near Jessore Road.

Then one after-noon in Baisakh of 1305 B.E. Prabhu was proceeding towards the town accompanying Navadwip Das. He stopped suddenly just behind the Darbesh Bridge. On the right side there was a jungle area within which lay an elevated land with a 'Chalita tree' in one side and a few 'Jhau' trees abounding. This Chalita tree was a very old one and still exists. This perhaps reminded him of Vrinda forest and Sree Krishna. Prabhu writes in his 'Trikal' that Krishna is of shyam (bright dark) colour resembling the leaf of the Chalita tree. Here Prabhu desired to set up Sri Angan, his abode.

He called Ramsundar and Ram kumar Mudi, the owners of the land to give him the place for making his Angina. They replied that

it was only a piece of good luck if they could do it. "We make a gift of it to you", replied they.

Prabhu ordered Kunja Behari to erect four rooms there. He sent him money from Calcutta. On the 23rd day of Jyastha of 1306 B.E. Prabhu took his seat at the Angina in the midst of grand Nama Kirtan. From here Prabhu went to Calcutta and at times to the neighbouring places like Bakchar, Badarpur, or houses of some devotees in the town.

While he came to the Angina he often accompanied by Kedar Sil. Prabhu named him 'Upananda' and hence called him 'Kaha' (uncle), affectionately. He possessed very melodious voice. He sang kirtan daily for Prabhu. Prabhu would himself play on the 'Mridanga' while Kaha sang. With him Prabhu also used to roam in the night. In moon-lit nights, Prabhu used to recite occasionally in a low voice the Rashlila from Hari-Katha, composed by himself. Tears rolled down from his bright cheeks, at that time.

Prabhu at times used to dance very gracefully in the Angan, while Kaha sang Kirtan together with other devotees. Prabhu used to tell Kaha that it was Pralay time and without Harinam there was no other way to protect the creation. "This time man, not only man, but you will see that even stones and bricks of the road will dance with Harinam. The earth will be tottering with Harinam and Love", said Prabhu to him. Prabhu once said to him that the Chalita tree was Yogo-maya herself protecting him under her arbour as it were. Kaha used to say about Prabhu that his face was like the moon. His lips would glow as red as 'telakucha' even in deep darkness, added he. His body was splendidly soft like butter. Prabhu would take food, even cooked and offered with a pure heart by people without distinction of caste.

There was a great devotee of Prabhu at Goalchamat, whose name was Gourkishore Saha. One day he saw Prabhu in the Bandhu Kunda on the west of the Angina. His head only was above the water looking like a lotus with swarming bees over it. His heart and soul were stolen by Prabhu with that very sight. Thenceforward he began to come to Prabhu who made him an ideal Vaishnab. A Kirtan party was formed by him at Goalchamat.

Though belonging to lower caste his great urge made Prabhu

accept the food cooked in his house and brought by him. One day he was told by Prabhu to bring some cooked food on a new-moon night. Gourkishore was exceedingly happy and ran home to bring it. He had come upto the Darbesh Bridge and was proceeding very cautiously.

It was a dark night but he found bright and wide light was stretched upto him from the Angina. Gour Kishore could realise that the light was from nowhere other than the body of Prabhu. Gour Kishore was used to repeat this event to the devotees till his death. Prabhu was Chandraputra and hence a lustre like moon-beam was sometimes seen shooting from his body.

In the neighbouring Tepakhola village, there was a great devotee of Prabhu, named Mathuranath Karmakar. One day at the house of Badal Biswas of Badarpur, he had chance to see Prabhu through a hole in the wall. He used to read the Chaitanya Bhagavat and seeing Prabhu, he became all the more devoted and thought that Prabhu was just like the preson as described in the Chaitanya Bhagavat.

Prabhu showed him special favour after the former's coming over to Goalchamat Angina. One day he gave him on a slip of paper "Twelve names of Prabhu" to be learnt by him :-

(1) Hari, (2) Maha-uddharan (3) Purush (4) Jagad Bandhu (5) I
(6) A. (7) U. A. (8) I I (9) I (10) U U (11) U U, (12) A.

The first 4 of these show the attributes of Prabhu, and the last 8 vowelic names show that all the sounds, or parts thereof may be reduced to vowelic sounds, consonants being omitted. These are but seeds of Prabhu's names.

At Tepakhola there were also other devotees of Prabhu, who came to him a little later. Abinash Babu, Jadav, Banku Nag, Nitya Gopal Sarkar were amongst them. This vilest of creature, myself, heard many wonderful experiences about Prabhu from the lips of Nitya Gopal Sarkar.

Rajani Nag.

Rajani Nag of Jnanadia (near Tepakhola) was another devotee of Prabhu, who got his blessings while at Goalchamat Sree-Angan. In his melodious voice Prabhu said to him, "Rajani, chant Harinam. Take shelter under the feet of Gour-Nitai. Practise 'bhajan' following

the Gopis of Vrindaban and thus live in bliss". "Harinam", Prabhu used to say, "is not the name of Hari-thakur (God Hari) but Harinam constitutes Guru, Gouranga, Gopi, Radha and Shyam. By uttering 'Haribol' all these sacred names of Gods are uttered".

After Prabhu's coming to Sree Angan, Faridpur, many more students of Schools and Colleges began to come to him. He took charge of their moral life and gave them instructions accordingly. He also insisted on them to study their lessons attentively. "Read throughout the night and bathe before dawn", said Prabhu to them. He advised them not to give up studies before graduation.

In Aswin, 1306 B.E., a young devotee of Prabhu, as a representative of many others, eagerly prayed to Prabhu not to be confined within closed doors but to show himself to all so that they might be happy by seeing him. In reply to this Prabhu said very sorrowfully, "Who wants me, none. No body wants to take the trouble for me and utter repeatedly the name of Hari. I want to keep all with me, but all go away on account of their past actions." Pausing for a while, he said "You will see that a day will come when you will all cry for hearing a word of mine. Lacs of people will remain surrounding me. The earth will tremble with their Harinam. Nobody will be able to avoid my hand, mind you."

Prabhu did, however, mix with the boys more freely from Aswin to Chaitra, 1306 B.E. He imparted many instructions and messages to them during this time. Among those the following may be cited as examples:—

"You are great sinners of the world. You have been floating away like straw in the current. You are safe as I have protected you. Don't forget me under the delusion of Kala (Time) and Kali. Such people will come to me in course of time that you will be spell-bound to see them. They will remain absorbed in Harinam day and night. People come to me and want this and that, but scarcely does anybody want devotion for Harinam, or that he be elevated from his miserable spiritual condition. The earth is merged in delusion. You remember me once a day, sins and sorrows will all be burnt to ashes."

The young devotees were filled with joy in remembrance of Prabhu's sweet face, full of love and loveliness. Each one thought that Prabhu loved him most. The figure and appearance of Prabhu

were such that whoever saw his lustrous and well-shaped body or touched it he had not the slightest doubt in his mind that he was Divine and not a man. "A man cannot have such effulgence and attractive appearance," said they. Such effulgence and beauty only Lord Gouranga possessed. Those who had seen Prabhu even for a moment, would realise how sweet and graceful the appearance of Sri Gouranga Deva was.

After Prabhu's coming to Faridpur (Goalchamat, Sri Angan), there was no fixed arrangement for Prabhu's 'seva' (service and attendance). But food stuff of various kinds used to come from the neighbouring villages in the Sri Angan. He got most of them distributed amongst the devotees present. Some fruits or a small quantity of rice and curry, brought by some devotees, Prabhu used to take sometimes.

Gradually, he reduced his diet. The door of his dwelling hut was no longer kept open even for a short time. Written instructions and directions were becoming less. In 1307 B.E. he said to some of his young devotees, "Look here, a time will come when I shall be like one paralysed ; no intellectual consciousness will remain except that of a boy of five years. Then you will be my guardians."

At last Jagad-Bandhu, the Friend of the World, appeared to become indifferent to human matters outside. But his attention was always fixed upon the welfare of the world. Having touch of Prabhu's grace, many great minds of the time set themselves to the service of mankind in social, political or religious fields. We have heard that Prabhu sent letters to Deshbandhu Chitta Ranjan, Maharsi Devendranath Tagore and others in his name for their guidance. Prabhu cherished very high opinion about the Bengalees. In his great work 'Trikal' he says "a Bengalee is an image of God". He told also that the independence of India would come without bloodshed.

Badal Biswas.

Badal Biswas of Badarpur was looked with favour by Prabhu even when he was at Brahmkanda. Later he was a sevait of Prabhu at Goalchamat Sri Angan. At home, he lived a pure life together with his wife. There was a separate shed for Prabhu in his house, where Prabhu used to stay occasionally. There was a tamarind tree near his house. Prabhu used to lie down under that tree for few nights.

The fruits of that tree, which were sour, became very sweet. Biswasji used to repeat one lakh Harinam daily and performed Kirtan in a loud voice, as directed by Prabhu.

He used to bring for Prabhu whatever good things would be produced in his house. While Prabhu would remain at Bakchar Angina, where Prabhu's "seva" still exists. Biswasji would carry eatables, including cooked food, there. He was fearless to travel to and from Bakchar, even in dark nights, during rain and storm, and was full of joy in remembrance of Prabhu. He would often carry on his head the bundle of religious books of Prabhu just as Navadwip Dasjee did. One day at Faridpur Sree Angan, Prabhu showed him the palm of his hand. Biswasji was struck with wonder to see the holy astrological signs on it.

Chota Jai Nitai

After establishment of the Sree Angan at Goalchamat, Hara Roy, a rich and luxurious man of Calcutta, remained in Prabhu's service for some time. After Hara Roy, a young devotee named Jai Nitai who was called by devotees as "Chota Jai Nitai or Gutil Jai Nitai" (He had a small tumour on his right cheek, hence the epithet 'Gutil') was in Prabhu's service. He was thus differentiated from Devendra Chakravarty, the senior Jai Nitai. However, Chota Jai Nitai began Prabhu's Seva in right earnest and used to sing Kirtan in the morning and evening. He would sing no other Kirtan except those of Prabhu.

Then as fate would have it, one afternoon a woman came to visit Sriangan with a man who went away assuring that he would return soon to take her back. He did not turn up and Chota Jai Nitai was to escort the woman to her house. Nobody else knew it. On the next day, when he stood before Prabhu's hut in the Angan, Prabhu ordered in a grave voice, "Go home, never come again to Angan in your life. Your body has become defiled with the association of a woman."

Drops of tears began to roll down from Jai Nitai's cheeks. But nothing could melt the heart of Prabhu. He was softer than flower, at the same time harder than thunder. Jai Nitai saluting Prabhu at heart, went to the house of a young devotee of the town. He practically gave up food and drink. The body became thinner and thinner. He went

home after about a month and a half. Sometime after reaching home, that self-respecting conscientious person left this world.

After Chota Jai Nitai, Tarakeswar Banik, B. A. (Gopi Krishna Das) was a sevai for a little less than two years. He served with all his heart. But he used to test Prabhu's power at times by such means as, "If Prabhu does this without being asked, I shall know him to be an incarnation of God". One day Prabhu told him not to do so, as it would rot his soul.

Last Part

Post - youth period closeted in the hut at Sree Angan, Goalchamat (Ashar 1309 B. E. - Magh, 1325 B. E.)

In the middle of the month of Ashar, 1309 B.E. Prabhu was in Calcutta. One day he said to his dear young devotee Nabadwip, "Don't feel sorry, I stop speaking from to-day". He went thereafter to Dacca, where he was on the last day of the year 1308. He left Dacca in Jaistha, 1309. Returning from Dacca he became almost silent. He reached Goalchamat Sree Angan in Ashar, 1309 and shut himself up in mud built cottage for about 17 years till Magh, 1325, observing complete silence. The cottage was a small thatched one 12 cubits long and 7 cubits broad having no window in it.

There was thick darkness inside, but he, a person of light, remained there without any artificial light for such a long period. At his unparalleled beauty many thought him to be of supernatural image, full of love. He, too had said to his devotees before self-continement that they would not be able to stand the then lustre of his body as all the characteristics of Vishnu would have been appearing on his person.

In fact, it became difficult for ordinary men to look at his body. Some would swoon away at the sight of his lustrous body. Prabhu had said that he would mix with all after abolishing the signs of Vishnu with disease.

Writing materials were kept within his room by the sevai. He used to write necessary slips or letters of instruction till 1314 B.E. But, thereafter, he would throw out any such materials if ever kept within.

Nobody can say or guess fully what was the significance of his being thus mysteriously closeted. It was best known to himself. Only God or godly persons can do a thing which might serve Several purposes. It might be to quicken life into the great spiritual or political aspiration of the day, or it might be to demonstrate how extreme stages may come in a devotee's life. Or, it might be to enjoy for himself the sweetness of Gour Lila. We shall try to analyse this topic in a separate chapter called "His Philosophy".

After Prabhu kept himself thus shut, his meal (Bhog) was offered to him preparing it with utmost purity. The sebait was to make a heartful prayer for opening the door. He would partially open the door and stand apart from the sight of sevait.

Towels for wiping the face were kept in a trunk within his holy hut. Just after taking some food, he would wash his hands and face and then would wipe them. The sound of opening the trunk was an indication of 'bhog' having been finished and then all the utensils of 'bhog' would be brought out very cautiously. If any impurity crept in the cooking, Prabhu would not touch it. The 'bhog' had to cook again and offer.

After Prabhu's confinement in the hut, a young man named Krishnadas had performed his seva for about 7 years. At the direction of Prabhu he used to sing 'Tahal' Kirtan devoutly. While Prabhu was at Kumartooly house, one day he threw over his head a flower as a blessing. With the touch of the flower, he became possessed with the feeling of Gopi and remained so for about a month.

Sevait Krishnadas

Krishnadasjee left Sree Angan in 1317 B.E. though he used to come occasionally afterwards. After him came Kshiroda Devi, daughter of Digambari Devi who brought up Prabhu in childhood, with her husband Atul Chandra Champati (Champati Thakur) and one Gouranga Das. Kshiroda Devi would return to her maternal uncle Tarini Chakravarty's house nearby. Tarini Chakravarty had by this time abandoned their home-stead at Brahmankanda. She together with those two was in charge of Prabhu's 'Seva' for about two and a half years.

But, for 12 days from 3rd Aghrayan, 1319 Prabhu did not open

the door nor take any food. All the Bhaktas were very much anxious at this. All feared that some impurity there must have been. They made arrangement for Harinam to be sung day and night continuously. Though he opened the door once for a few minutes on the 6th Agrahayan, he took nothing. Then upto the 14th, he did not at all open the door.

Seeing no other way, the Bhaktas cut a part of the eastern wall of the hut and entered in. Then on opening the door it was found that Prabhu was all right, though he remained with his face upwards and eyes fixed towards the sky. Some food was offered and all came out as Prabhu did not generally take any thing before others.

On the next day Atul Champati, Kshiroda Devi, Gouranga Das left charge of Prabhu's Seva on their own accord. Badal Biswas Mahasay took upon himself the charge. From that day upto 1325 B.E. or so he being assisted by others performed Seva of Prabhu with stern austerities.

After that 12 days' fast a big public meeting was held in the Faridpur town, in which it was decided to form a "Supervising Committee" to see that no corruption might creep in the Sree Angan. In another meeting it was settled that a committee called the "Trust Committee" be formed to look after Prabhu's seva and proper use of Sree Angan Fund. Many Bhaktas used to send voluntarily money for seva of Prabhu and so the Sree Angan Fund was constituted and this was managed by the Trust committee for some years.

On Sita Navami Tithi of Baisakh, 1314, celebration of Birth Anniversary of Prabhu was first held at Goalchamat Sree Angan. In that year, continuous Kirtan for eight 'Prahars'; that is, for the whole day and night was held. "Prasad" was distributed to all. But after that, gradually this ceremony had been observed as a festival for continuous 7 days, beginning from the 'Sita Navami Tithi'.

Birth Anniversary of Prabhu

On this occasion innumerable Bhaktas, men and women, used to come to Sree Angan from far and wide. Continuous Kirtan of Harinam by different parties was performed with great ardour and enthusiasm. 'Path'—Reading of holy books and meetings were held. There was no caste barrier in taking 'Prasad'. This shows the glory of the universal religion of Love of Prabhu. Even Muslims joined in

it. Thus Prabhu laid the foundation of real socialism in India. Here all are equal, at least from this point of view. Many improvements have been brought about in the management and celebration of the Birth Anniversary by the present Sree Angan Committee, presided over by the learned America-returned devotee, Dr. Mahanambrata Brahmachari.

From the 16th of Agraayan, 1319 i.e. from the day of Badal Biswasjee's taking charge of Prabhu's Seva, arrangement was made so that Prabhu might not close the door of eastern side from within. It was locked from outside, so that the Bhaktas could go in at will and perform seva. The southern side door was kept at Prabhu's disposal and he could close or open it himself.

A small compartment with tin-roof and attached to the main hut was used by Prabhu as latrine which was cleansed every day by devotees.

During his self-imposed confinement for nearly 17 years, from the first part of 1309 B.E. to the last part of 1325 B.E. innumerable men, rich and poor, sinners and saints, bhaktas and non-bhaktas, sufferers or non-sufferers, all classes of people came to him having heard of his supernatural power and charm. It was their earnest desire to have a momentary sight 'DARSHAN' of him. They eagerly waited and piteously prayed to him "Prabhu, be kind, grant us to have a sight of you". Though nobody could have a full view of him during the time, it cannot be denied that some fortunate persons had momentary glimpses of him, especially after the new pucca temple was erected in 1320 B.E. In this temple, which had a straw thatched roof then, Prabhu used to come now and then through the covered passage.

Illness

It was the first day of Agraayan, 1320 B.E. when Prabhu appeared to be suffering from Bronchitis, he was coughing violently and vomitting at times. The Sevait Badal Biswas and other Bhaktas became anxious. One devotee of the town came with two physicians, one a Doctor and the other a Kaviraj. They examined him fully but, to their wonder, they found that no beat could be felt in either of his pulse or at heart. The condition of the lungs also showed no symptoms of any disease. Being asked as to his willingness for taking any medicine, he covered his face with the hands.

At the request of the Bhaktas, the doctor prescribed an ointment for massage. Then the Doctors went away without taking any fees. They assured the Bhaktas that they would be always coming whenever called during the day or night. But outward symptoms of the disease did not disappear. The Physicians were again called.

On the previous occasion visited Dr. Promode Lal Choudhury and Kaviraj Srish Chandra Gupta. This time another famous doctor, named Anath Bandhu Gupta accompanied them. This time, too, they could not feel his pulse or any beat of his heart. They declared that he had no illness. One of them said to another, "what kind of examination will you do, you have got the fortune of touching and seeing Prabhu, just avail of that."

But for two days he appeared to be suffering. No medicine could be administered. He took neither food nor drink during the days. He kept his silence all along. Many people availed themselves of the opportunity of seeing and touching him. Nobody could say why he took upon show of such illness on his body. We believe that it was simply to give the chance of serving and seeing him to those lucky persons. From the next morning he appeared all right. There was no mark of any disease in him. On several occasions both before and after this self-imposed confinement, he did so purely to grace some fortunate ones.

Bandhu Basanti Utsav

It was the 13th day of the Lunar month in Magh, 1320 B.E. the twelfth year of his confinement, Prabhu got shaved and bathed. It was the day on which Nityananda Prabhu appeared on earth. He looked gay and cheerful. Prabhu was prayed to by a devotee to come out of the close doors once. He smiled.

After a short while, he slowly and gracefully moved and appeared under the Chalita tree, adjoining his room, and then proceeded upto the other part of the yard. For about 4 or 5 minutes he remained outside, looking over the sky and moving to and fro. Then he went back slowly into his room. He was stark-naked then, but had his black rubber shoes on. Prabhu always used rubber shoes. On that day some settlement officers were there at the time, who almost swooned at the sight of Prabhu.

He came out for the next two days also, at the same time in the

same charming manner, and stood outside for almost same duration. The Bhaktas felt an unprecedented joy at this sight after about 12 years. They celebrated this as a festival on the last day of his coming out, i.e. on the full-moon day.

From the next year till to-day, this auspicious coming out for three days is being commemorated by holding for the three 'Tithis' a festival called "Bandhu Basanti Utsav". Who knows why he chose the 'Tithi' on which Sri Nityananda Prabhu came on earth. What connection has he with Nityananda?

Anyway, from this time onward for two years, he satisfied the great urge of the people to have a look at him. While so many people came to the Angina, it would be resounding with an uproar of Kirtan songs. At about 10 O'clock in the morning the crowds could see him from a distance. On saturdays and other office holidays crowds would be very big : it would exceed two thousand at times. The more they saw, the more they wanted to see. They would be gazing like images in painting, at his charming, naked, lustrous body. His complexion turned milk-white and mixed up as if with a varnish paint of lac.

From Baisakh, 1323 B.E. such sights were unavailable. But in the Birth Anniversaries of this and subsequent years, people began to gather at the Angina in larger and larger number. Hundreds of people came from different places of Bengal and other parts of India. And it is probable that the ardent Bhaktas would get glimpses of Prabhu on those occasions.

On the 2nd day of the Birth Anniversary of 1324 B.E. while the Bhaktas of Dacca were rending Angina with their Kirtan songs of the "Jagad Bandhu Purush Hari" in the morning with an eager heart for a sight of Prabhu he opened the southern door of the new temple and using a door-bar for a stick, was standing there for a few minutes in a graceful pose. At that time, some saw him as the Lord of Dancers like Bal-Gopal, some as the King of Kings with a sceptre in hand, while others as the Kirtan-dancer Gorachand.

While his devoted attendant Satyabrata tried to touch his feet saying "Oh my Lord", he gave him a mild strike with the staff in hand. At this, Satyabrata shed tears of joy. Thousands of people present there touched the feet of Satyabrata and thought themselves lucky.

Mahendrajee.

A short time before Badal Biswasji took over charges of Prabhu's Seva, a young man named Mahendra had come to Sree Angan from Vrindaban, on hearing about Prabhu from Nabadwip Dasjee while the latter went there on pilgrimage. He ran to Faridpur, knowing in his heart of hearts that Prabhu was no other than Sree Krishna Himself, whom he had been searching ardently at Vrindaban for the last two-three years.

On reaching Sree Angan, most probably in 1318 B.E., Mahendrajee found that Kshiroda Devi was in charge of Prabhu's Seva. Sree Angan was over-grown with different kinds of plants and creepers. Wild boars were seen roaming about even in the day time. Wonderful silence prevailed in the Sree Angan. Nobody even dared to talk aloud owing to Prabhu's superhuman influence.

Mahendrajee did not live within Sree Angan for about a year. He came to the dwelling house of Prabhu, heard long sighs or coughs of him, drank some of the water flowing out of Prabhu's bath-room and felt a great joy. He stayed for some time, heard about Prabhu from the 'Sevakas' and went away to some nearby house to live in. He could gather many information about Prabhu from Digambari Devi, who was living in the town with her brother Tarini Babu. "I could not" said Digambari Devi to him "recognise Jagat before".

He collected many materials of Prabhu's life on travelling to the neighbouring places of Prabhu's earlier Lila, namely Bakchar, Brahmankanda, Tepakhola, Badarpur, Jnandia etc. He embodied these in his valuable book called "Jagadguru Maha-Mahaprabhu Jagadbandhu".

It was in Badal Biswasjee's time that Mahendrajee was allowed to perform 'Seva' of Prabhu. But after sometime, he left it and went about collecting materials for writing Prabhu's life as said before, occasionally coming to Sree Angan. He perhaps took charge of Prabhu's Seva from Biswasjee's hand from about 1321 B.E. Biswasjee called him 'Sadananda'.

After Mahendrajee's coming to Sree-Angan he would sing 'Aratrik Kirtan' daily in the evening and other songs, composed by Prabhu. From then he used to help in the work of Seva by rinsing the utensils of 'bhog' or sweeping the Angan, etc.

From Nityagopal I heard very interesting experiences of his own about Prabhu. One day after taking 'bhog', offered in the night, Prabhu was going to open the 'trunk' for wiping his face, as usual, with a towel kept within it by the Sevaka. Nityagopaljee saw a halo of bright green light shooting forth from Prabhu's body upto the trunk. Prabhu proceeded to the 'trunk' with a graceful movement and not rubbing the face with towel as we generally do, pressed it against the cheeks and other parts of the face in a right royal style and kept it back after the face got dry. Nityagopaljee could see it because the door was open at that time.

Another day's experience of his is still more interesting. Nityagopaljee was sitting in the Kitchen. Sounds of a sweet musical note reached his ears. "Prabhu is perhaps playing on some musical instruments", he thought. When he went near his room, no sound could be heard. He came back and heard the sound again. It was known later on that there was no musical instrument in his room. Where could this music originate from? It must have been some divine music-player appeared to give enjoyment to Prabhu.

Mahendrajee who styled himself Matichhanna Mahendra had taken charge of Prabhu's Seva, and met Sri Jogendra Kaviraj of Rajbari, a great devotee of Prabhu and writer of a worthy book in Bengali named "Prem Yog." Mahendrajee spoke of his intention to preach the name and teachings of Prabhu all around. He felt inspired at the consent of Kaviraj Mahasay in the matter. He also got some indication of Prabhu's consent. He gradually formed an excellent Kirtan party. This was the basis of what later on came to be known as 'Mahanam Sampradaya'. In fact, all the followers of Prabhu Jagadbandhu belonged to the 'Mahanam Sampradaya'.

Mahendrajee determined to go from place to place with his group and preach the ideals of Prabhu by singing his name and Lila. On making arrangements for the seva in Sree Angan, he went out in 1323 B.E. He would, of course, come to Sree Angan occasionally. He held Mahanam Kirtan for 8-Prahar (24 hours) continuously in innumerable towns and villages of Bengal (East and west), and even outside it, in Patna, Varanasi, Allahabad etc. Many educated boys and youths were inspired by his preachings and joined his group. Those who had no attachment for worldly matters and wanted to become Sadhus were taken as Brahmacharis. Mahendrajee showed

no regard for his own comfort. He and his group cared little for food and sleep. People were struck with wonder to see the firmness of their faith in Prabhu. For some time Kunjadasjee, a member of the group, was entrusted with the work of preaching Mahanam independently with the Kirtan party in different distant places like Allahabad, Patna etc. After Prabhu resorted to the persent state (Dasa) they all came with Mahendrajee to Sree Angan and engaged themselves in making Prabhu constantly hear the Mahanam. Mahendrajee passed away in Magh, 1350.

Kunja Dasjee was the senior-most among the living members of the original Mahanam Sampraday. He was next to Mahendrajee and lived at Sree Angan for several years. He then established an Ashram of Prabhu at Daha-para, the birth place of Prabhu. Worship of Prabhu's image and Annual Birth Anniversary are being performed there with all earnestness. Kunjadasjee was an ideal devotee, absorbed in 'Bhajan'. His voice was very sweet and he could sing Kirtan excellently well daily even in his advanced age. He had a wide range of study of all the Vaisnabite Sastras, including those of Prabhu.

CHAPER - II

End of closetedness and the last stage

Gradually, the end of Magh 1325 B.E. drew near. On the 28th of this month, Prabhu showed an indication of his willingness to end his living in seclusion. He broke his silence by uttering in faltering tone the syllables 'Fa-Fa-Faridpur'.

He took on his body a disease just before coming out, by which the right side of his body appeared to be paralysed. He also made the Vishnu-signs on his body disappear. He, of course, was found to walk a few steps as if he had no disease, during this so-called diseased condition even. He had already predicted in his mysterious book 'Chandrapat', composed in 1306 B.E. that he would do Lila as a lame and decrepit person ('Durddharsha rahasya Koi Pangu Panga Pangama - p.2). This Chandrapat was composed 19 years ahead of the actual happening and was published by Sri Suresh Ch. Chakravarty, most probably in 1309 B.E.

In the third edition the date of publication was given as Baisakh, 1323 B.E. Also in Hari-katha, written in the same year, he says while

describing complete rest condition of Radha-Krishna, "Pangu ranga bhukti bhanga patana patu". In this book he has spoken about himself at places, in the midst of describing previous Lilas.

He further said in the "Chandrapat" about himself that he would become a child of five years and float in the task of rescue, and that the fallen persons (designated "Kita" or 'worms' by Prabhu) would come to him in terror of sorrows and miseries and in the noose of their fallen condition.

(cf "Pancham barshiya Sishu Uddharane bhave.

Tapa trasa pata pasa kit pase-Page 3).

He predicted verbally also to his young followers long before his self-confinement that he would become stupefied and they should protect him then.

When his child-like state and the stage of apparent understanding almost ceased, he walked out of the cottage by the southern door just reclining on the shoulders of a devotee on the 5th Falgoon, 1325 B.E. When asked where he would go, he gave his assent to go to the house of Kedar Kaha, which was nearby. He was carried there in an easy chair and stayed for sometime delightfully. Then he showed his willingness to go to the village Tepakhola, full of his devotees. The news of Prabhu's coming out of confinement spread in the town of Faridpur like wild fire. People began to pour in Sree Angan. While in or out of Sriangan, Kirtan was being sung as he had already said years ago that he belonged to Harinam and to nothing else. He had also said that if there would be no Harinam he would become lifeless like stone by remaining continuously within his room. But he did not become stone-like because of his beseechings for Harinam and chanting of Harinam by his devotees. It was quite evident during his Birth Anniversaries.

His mission of deliverance brought him near to people. It was possible for the common man to come to him, to touch him, to serve and to love him, which went to ameliorate them. Even in this condition he was exceedingly attractive and beautiful, though those who saw him before were moved to tears in seeing his decay. But even then his body was felt exceedingly soft and unusually charming.

In Gouranga Lila he had to take Sannyasa to change the minds of the 'Pandits' and their derisive attitude and to draw their minds to God. This time he devised novel way of appearing to be diseased and helpless, so that all without exception might come to him. When the pupils of schools and the colleges heard that Prabhu was out on the street, they all, together with their teachers came out of their institutions to have a glance of Prabhu. Judges and Magistrates stopped work and came by the side of the Jessore Road. For excessive rush on the street some got up on the roofs of their houses, some on trees, while others began to run towards him.

A big Kirtan party, singing "Jai Jagad Bandhu Bol, Hari Bol, Hari-Bol", in accompaniment of Mridanga and cymbals was following him. Others who ran towards him also joined in singing. The loud sound of the Kirtan made the air and the sky resounded with joy. This reminds us the day of Braja Lila, when the Gopis, the ardent lovers of Sri Krishna, ran towards him giving up all their household duties.

Thus being encircled by Kirtan, he reached Tepakhola sitting in the same easy chair and carried on the shoulders by the devotees. The Hindus and Muslims, the young and the old, men and women, all followed him there.

The joy of the devotees of Tepakhola who cherished the playmate attitude of Braja towards Prabhu knew no bounds. After a long separation, Sarkar Nitya Gopal, Basu Abinash, Mathur Karmakar, devoted Banku Nag, Rebati, all the five who almost gave up their food and sleep without him got him back in their midst.

After staying there for a few days, absorbed in the Mahanam Kirtan, Prabhu also appeared to feel great joy and came back to normalcy. At times he smiled, at times he moved the body this way and that way in keeping pace with the rhythm of the music. He then returned to Goalchamat Sree Angan.

Prabhu began to go out almost every day, on some day twice or thrice, along the Jessore Road or the different streets of the town or at a great distance. He went to Bakchar Sree Angan also, at the ardent desire of the devotees of that place. He stayed there for a few days amidst Kirtan. Harinam seemed to be life-giving food for his etheric body.

There is a saying of Prabhu which runs : "Hariname deha hoy" - (Harinam goes to form the spiritual body in a person). Hence Kirtan singing in accompaniment of 'Khol' (earthen drums) and cymbals would always follow whenever he would go out. For about three years, this went on. He was carried on shoulders and sometimes on a cradle-like seat and sometimes pulled in a rick-shaw, by the Bhaktas. In the rainy season, he would generally be out in a boat with the Bhaktas, singing Kirtan on it. This would indeed remind one of Sree Krishna's sports on the Jamuna with the Braja Gopis.

Crowds of people, men and women, would welcome him on both sides of the streets or on both sides of the river or the canal on his outings, with Hari Bol and 'Hulu' sounds by women. Holy Bhogs were offered and flowers and sandal-paste were placed on his feet.

The scenes of his going out along the streets would remind one of Sree Krishna's pastimes with the cowherd boys while going to the pasture fields. We would be able to recognise him from a distance by his extraordinary yellow-complexion. We are all indeed Gopas, cowherd boys but not, of course, having the same purity of heart as of those Gopas. The very word 'Gopa' means a person who guards his senses. 'Go' while meaning a cow, also signifies 'senses' or Indriyas). If we can become like 'Gopas' then and then alone we can whole-heartedly join in pastimes with Govinda (the Lord of the senses).

Kunjadas, Kalashyam, Dhalashyam, Rakhal, Yagneswar, Nityasevak Mahendra and many others were drawn to him, who served him with their might. During this period he talked very little, and practically with none directly. He uttered meaningful words, but intelligible to few.

Whenever he felt any flaw in any Bhakta or any one else present he shouted words vacantly, which few could understand why those were used. The word 'Jaliat' (forger) was often-times used by him. How he had a strong eagerness for hearing Harinam at the time is evident from his uttering one day,—"One does not chant Harinam but scratches like a tiger (nam karena, bagher mata Khamchay)"—when an attendant tried to cleanse his legs. His looks also were vacant. Nobody could say whether his looks were directed at an object. It could not be ascertained from his looks whether he was mentally in this world or not.

Two years and eight months elapsed in this way. On the 17th of Bhadra, 1328 B.E. (New-moon day) Prabhu wanted to go out for a walk. His rickshaw stood before the steps of the pucca temple. Prabhu tried to get up from bed. Two Sevaks, Kaloshyam and Yogneswar, were there. Prabhu was being slipped. They tried to catch hold of him. But as fate would have it, Prabhu dropped down from their hands on the floor. As a result, the right thigh - bone of Prabhu was fractured.

It is believed by the devotees that his fall and injury were pre-ordained, taking upon himself the destructive force of the Universe. In his work 'Chandrapat' he wrote on the last page of it, 22 years before—"Mahaghat Mahapat" - as the result of a great strike there will be the great fall (destruction).

However, the Doctors Harihar, Tinkari and Satyaranjan, his devotees came from Calcutta and bandaged his wound. But the pain did not subside. A few days after, a quack came and said that he would cure Prabhu by tying the herbs, called 'madhu' and 'madhuk'. This was also hinted by Prabhu in the same book as "Ha Madhu Madhuka dha dha chhi badha bidhan" - (Alas ! killing is brought about by the use of Madhu and Madhuka). The bandage was removed and the herbs were tied. The bhaktas allowed this out of their eagerness to see Prabhu cured soon. The result of tying this did actually prove disastrous.

The pain of Prabhu's broken limb continued as before. The swelling of the limb increased. Though cheerfulness did not leave his face, he told in a piteous tone, "Jiber janya eta Kasta" (so much pain for the creatures!). At noon, a little foam came out of the mouth and he was found to have no more breath. It was the full-moon day and Prabhu, the son of the Moon was seized by Rahu, as it were.

The duty of people during this time was indicated by Prabhu on the third page of 'Chandrapat' - "Maha-Kirtan Prabhu Patan. Iti gan." The devotees began to sing Mahakirtan.

Mahendrajee who was out on preaching was informed by a telegram. He hurried to Sree Angan, but could not believe that Prabhu could wind up his Lila so soon. He began to sing Mahakirtan with all the Bhaktas together. Loud sound of Kirtan arose for 13 days in Sree Angan around Prabhu's sacred celestial body. For the first 6 or 7 days, the body seemed to remain intact amidst the Kirtan but gradu-

ally some change was visible. The body was placed within the cavity ('Kandar') in a box of 'Mandur' tree. It became an abode ('Sadan') of killing the cupid (Mara-sadan). "Kandar mandar mara-saadān sadān"—last page of Chandrapat.

The kirtan which was continuously going on during these days came to a stop. It could be as Prabhu indicated in the last stanza of the Chandrapat. "Harinam he biram, parinam re anam, Bandhu vadh dwitiya ghatan". (Harinam is stopped, the end is thus without Nama i.e., the name of Hari and this is the second strike and killing of Bandhu). He says. "This is the second strike". The first strike must have been the fracture of knee. Prabhu, it appears, means to say that as a result of the 'Mahaghat' the first great strike, the 'Mahapat' (the great destruction of the body of flesh) came about, but he could survive this and continue to live in the body of bones, had there been no second strike in the shape of cessation of Harinam. And this unkind act he called as 'Maha-Mrityu' (Great Death), which is the last word of the Chandrapat.

Nearly a month after, the devotees came to senses about their duty which was the continuance of Harinam uninterrupted.

They say that Sree-Radha passed through ten 'dasas' (stages) beginning from 'Chinta' (anxiety), the last of which was Death, that is, death-like stage arising out of pangs of separation from Sree Krishna.

Sree Gouranga Deb also passed through 12 stages for the same reason, the additional two being 'Akunchan' (contraction of the body) and 'Samprasarana' (expansion of the body). But the stage of Maha-Mrityu (great death) which Prabhu experienced was the thirteenth stage due to cessation of or separation from Harinam.

This 'Maha Mrityu' stage has been fully explained by Dr. Mahanambrata Brahmachari, the learned devotee of Prabhu in his great commentary on the 'Maha Mrityu Ranga'. There it has been shown clearly how the thirteen stages of Love, which have been rightly called 'Maha Mrityu' by Prabhu, has the characteristic of (i) child-like simplicity—"Pancham barshiya sishu uddharane bhase" (a five year-child is manifest in the person of Uddharan, that is, suggestive transfiguration into present simplicity of a child, (ii) complete sweetness, bereft of any display of 'egotism' (Suddha Madhurya)

and (iii) full absorption of the self into the charming sweetness of Harinam (Purna Tanmayata). Prabhu said to a devotee about his stages (dasa) that the devotee would see the thirteenth stage, this time. He also hinted at this stage of his in the three great books, written by him -(1) The Harikatha, (2) Chandrapat and (3) the Trikal.

In the Harikatha, he has said while describing Gour Lila :-

Suradhuni tate sthiti sada sankirtan priti

Trayodas dasa asvadaney. (Page 23, 3rd Edition).

(Living on the bank of Suradhuni, having always the delight in Sankirtan and enjoying the thirteenth Dasa (Stage).

In the tenth Dasa of Sree Radhika, she experienced the state nearing death, where the ten sense organs became defunct. In the 11th and 12th Dasa of Sree Gouranga, a little more than that dying stage was visible : Hands and feet entered into the body or bone-joints lengthened after the senses ceased to function. And finally in the thirteenth stage of Prabhu, called the Great Death, we could see some thing still further than that was seen in the twelfth Dasa. The body had finally become devoid of flesh, though internal feeling of deep ecstasies continued through all the stages.

While Prabhu was closeted for long 16 years 8 months, the first characteristic of this thirteenth stage began to appear and 'Balakatva' or 'Pancham Barsiya Sishutva' that is childlikeness was visible. While he came out and gave the opportunity of his touch and sight to all, the absolute sweetness (Suddha Madhurya) was felt in addition and then while he fell into the Great Death of eternal sleep the third characteristic of full absorption of self in enjoying Divine bliss (Purna Tanmayatva) was visible in his body.

We have said that the Kirtan, continued from a little before Prabhu's accidental fall to the state of present 'Purna Tanmayatva' came to a halt as described above. But about a month after the cessation of Kirtan, on the third day after the new Moon, in Kartik, getting a hint from Prabhu's writing - " Maha-Kirtan. Prabhu Patan. Iti Gan", the devotees, as said previously, took up their duty of singing the Maha-Kirtan, the meaning of this will be treated in the Appendix.

Matichhanna Mahendra gave the lead. Kunja Dasjee was his lieutenant in this. Gopidas, Premdas and many others were the earnest

cadets. The singing of Mahanam went on constantly around the temple. It is still going on under the expert guidance of Dr. Mahanambrataji, the President of the Sree Angan Committee, after Mahendrajee's passing away in the year 1350 B.E. Prabhu's words that not only men, but even bricks and stones, would feel the sweetness of Harinam are yet to be fulfilled. The devotees firmly believe in the ending of present 'Dasa' and his 'Mahaprakas' (Great Manifestation) in the fullness of time. But who knows when and how?

Appendix

A. WRITINGS

Though Prabhu Jagadbandhu had said little and associated with few, we are fortunate to receive certain compositions from His pen. His earliest writings dated from 1292 B.E. He wrote several books of devotional songs, Padabali Kirtans and instructions to devotees and followers during the period from 1292-1309 B.E. while he was in Pabna, Brahmkanda, Bakchar or Calcutta. Prabhu gave those to Suresh Chakravarty for printing and publishing. Those are as follows :—

(1) (Sreemati) Sankirtan :— this is a book of songs, which was published in Sravan, 1307 B.E., as we see in its preface. Prabhu gave the songs to Suresh Ch. Chakravarty for publication under this name. There were 27 songs in it. Most of those were on Gour Lila. It included 'Prabhati' Kirtana (Songs of Dawn), such as, "Utha Utharay Guru Gouranga bolay" (Rise Ho, rise, uttering Guru and Gouranga) . This was very popular of his song-books and it went through 5 editions from 1307 to 1331 B.E.

(2) Padavali Kirtan :— this was a book of Kirtan songs on Braja Lila and Gour Lila. The first two lines of a song is given :-

"Kripa pava braje Yaba, amani pashiba Sree Brindaban. Kunje mege khabo, guna gabu berava bane bane".

(Getting grace, I shall go to Braja and enter Sree Vrindaban at once. I shall beg from one Kunja to another, shall sing sweet qualities of Krishna, and shall roam from forest to forest). Its first edition was brought out in 1322 B.E.

(3) Nam-Sankirtan :— This contains the famous Kirtan songs “Esa esa Navadwipa rai, dina jan dakche he tomay”. This was the first song in the book. Its second edition appeared in sravan, 1324 B.E.

(4) Bividha Sangit :— This is a collection of Prabhu’s songs which was published by Suresh Babu as late as Chaitra, 1322 B.E. This contained some of his earliest writings as well as writings of later period.

Then Suresh Babu took up his three great works, the first two of which were songs :— (1) Hari-katha. We learn from the introduction of its publisher, Sree Suresh Chandra Chakravarty that this lyric was finished by Sree Sree Prabhu in Poush, 1306 B.E. The first edition was brought out in a few months. It contained a good number of difficult words and enigmatical portions. Prabhu used to say that its readers would become as dirtless (white) as ice and laid stress on its being read daily. It also was a book written on the Braja and Gour Lilas. It contained several complete Lilas, in addition to several excellent songs, called ‘Prarthana’ (prayers), ‘Dainya Bodhika’ (Prayers implying humility of the mind). One song of this kind runs thus,— “Bishay asibish, bhaja aharnis, adure antaka-dor”— (Take and enjoy the poisonous property and wealth day and night, but the noose of death is not far off.). The complete Lilas described are ‘Suval-Milan’, ‘Nauka Vilas’, ‘Gostha’ etc. If we particularly mark the songs, we note that Prabhu intended to wipe away the corruptions that crept into the so-called followers of vaisnav religion. (In “Suval-Milan”, one calf is introduced to Sreemati to cover her breasts, for breasts she had none. She was but eight or nine years old at the time of Rash-Lila as we learn from the Sreemad-Bhagvat and the Braja Lila came to an end when Sree Krishna was eleven years and eight months old.)

One peculiar feature of His composition was the use of many difficult and unforeseen words, meanings of which one cannot know even after passing M.A. in Sanskrit. Whence could Prabhu know these? Another feature of His books was that He did not change a single word or syllable when He wrote these. Such was his extraordinary talent. Even the world famous Rabindranath, as we see in the photo-prints of some of his writings, had corrected and changed words, compositions as he wrote.

The enigmatical syllables and words ending in ‘Anusvar’ and

'visarga' mean rhythmic tuning or that all these mean the root notes for God's names.

(2) Chandrapat - The second complete song-book of His is Chandrapat (Descent of the Moon). It means mainly His ownself in different ecstatic stages or dasas. Herein he used the word 'Pat' or 'Patan' in different senses in different places. Those are descent, fall, down-fall, and destruction. It is also an enigmatical book, composed in 1306 B.E. by Prabhu. He spoke to some of his devotees that he came on this earth by composing his body with the cow's (earth's) tears and the moon's nectar. He therefore called himself 'Chandra-putra' in this book.

(3) Trikal - It was composed before his being closeted in the temple in Ashar, 1309 B.E. It contains more than three hundred aphorisms, most of which are enigmatical and contains information about the three Ages, viz : the past, present and future. It helps us understand many lines of the Chandrapat, as for example, the meaning of the word 'kit' could not be understood without Trikal, where it is written "Jib-ke kit Kahe" - (a creature is called a kit) "Ban-ke sristi kahe" (the word 'ban' means creation). The book gives information about worldly matters also, which signifies that the people should also get rid of worldly miseries. Another aphorism runs :- "Raja nai praja achhe" (there is no Monarch but only subjects), apparently hinting at the Independence that was to come.

We get an idea of the Ideal communism from this book. This communism does not suggest equal distribution of wealth alone, but of the heart too. He did not want to bring the high to the lower level and thus make all equal, but he wanted to raise the lower to the higher level through Kirtan songs and moral tenets, thus to establish a Religion of love and truthfulness for all. "Satyatake dharma kahe" says he. It means Truthfulness is synonymous with Dharma. He further says, "Manavjati Devatas" (Humanism is Divinity or godliness) i.e. Mankind is to be elevated as a single unit collectively. Thus the whole world might be cemented with Love so that all people can remain in peace, accord and happiness.

B. HIS TEACHINGS AND INSTRUCTIONS

We have earlier in this book referred to some of his teachings and instructions to his young followers and to others also. While we

discuss more of these, we should consider for whom they were meant. We should therefore analyse them in the following parts - (i) For young followers, (ii) For Sannyasi followers, (iii) For particular individuals, and (iv) For all in general i.e. Universal.

His teachings, oral and written, have been printed in book-form as (1) Prabhur Adesh O Upadesh, (ii) Bandhu Veda Vani and (iii) Premer Vani etc.

According to the maxim "Apani achari dharma, jibere sikhay", he practised what he preached. He wants every one to lead a life of sacredness in body and thought, of love and truthfulness, attainable through Harinam. He practised all these in life fully.

(1) Instructions to young followers :- (In addition to those already given).

- (i) Mind is usually fickle and it is in no way to be given indulgence to.
- (ii) Stand on your own legs.
- (iii) Evil company is to be shunned by all means.
- (iv) Do not use articles, clothes or bedding of another.
- (v) Avoid coming in physical touch with anyone.
- (vi) Do not be of vacant mind and muse on God always.
- (vii) Never take non-vegetable diet.
- (viii) Sit erect.

(2) To Sannyasi followers :—

- (i) You are to remain engrossed in musing God day and night.
- (ii) Uttering of God's name 'Japa' and thinking thereof are the only things to be resorted to by all. It is the way of liberation from the worldly bondage.
- (iii) Sight or touch of a woman indeed begets moral fall.
- (iv) Eating too much is a disease called Gluttony.
- (v) Indifference to the world is spiritual luck.
- (vi) Marriage is bondage to passion & disintegration in life.

(3) To particular individuals :-

- (i) Decision need not be taken merely on emotion.
- (ii) Utter Hari's name a lac of times daily.
- (iii) Give up salt of all kinds, bathe thrice.
- (iv) Do Tahal Kirtans with other companions towards the close of night.
- (v) He who does not get peace in his family life does not get it even after giving it up.

(4) To all in general -

- (i) Men become dark as a result of sins. They do not take the name of Hari, so they become like carcasses.
- (ii) If truth is adhered to, 'Sankarshan' will give strength to the soul. Begin (be 'Prabartak'), then you will get strength.
- (iii) None should take anything without offering it to Sree Krishna Chaitanya.
- (iv) You speak of society and society, but soul of society is 'Jiva' in whom Nityananda (God of constant joy) dwells always. Never hurt it. Be therefore kind to all creatures.
- (v) Dharma is internal conscience. (If we are guided by our dictates of conscience, which is private i.e., in the heart of hearts, we cannot commit any misdeed. The Christians call it God's voice).

C. HIS PHILOSOPHY

Prabhu Jagadbandhu and his philosophy is one and identical and revealed in his immortal composition 'Harikatha'. Harikatha writes, — "Lilai Uddharan batey (Lila is indeed emancipation). We come to understand that Prabhu showed in his life's actions (Lila), which were in themselves ennobling, that exactly was in keeping with the Bhagavata Sloka- "Bhajate tadrisi krira ya srutva tatparobhavet" - (God in his Lila performs such acts that would draw mankind towards him).

God comes here. We know that from two slokas of the Gita, "Yada Yadahi dharmasya glani etc". He may come again and again into this world if Dharma becomes polluted and to protect the pious at his will. Towards the end of Dwapara Yuga he came as Krishna. For the sake of enjoying the thrill of joy he had within him, he separated his enchanting power from him as Radha. For exalting and enriching the enjoyment of Sri Krishna. Sree Radha had sixteen more Kayabyuhas, counter forms of Her.

One can gather a glimpse of Prabhu's Philosophy from his writings and sayings, mainly from the Harikatha and his long instructions to his dear devotee, Hari Roy of Pabna, from the message sent to Maharshi Devendra Nath Tagore of Calcutta. A book 'Hari Purush Dhyan Mangal' of Dr. Mahanambrata Brahmachari M.A. Ph. D. (Chicago), the learned follower of Prabhu, may be of great help.

To come back to the point. Sree Krishna came as described above. He did Lila, which was ennobling but he was so much engrossed in tasting the joy of Lila that he forgot to distribute it to the world. Hence he came again as Gouranga in the form of Radha-Govinda combined with three more kayabyuhas of Sree Radha, viz, Brinda, Kunda, and Lalita tasting the height of Radha's love and thus repaying the debt of Radha's love by preaching Harinam.

In the "Harikatha" we find that all the remaining Kayabyuhas of Sree Radha, together with seven more powerful aspects of Braja Lila, viz, Yumuna Devi, Bana Devi etc. combined five in each to assume the forms of Gouranga, Nityananda, Adwaita, Sribash and Gada-dhar, and thus 25 'Tatvas' of Braja-Lila combined in five to give completeness to Navadwip Lila.

Gouranga said that this name would spread everywhere, in every village and in every town of the world (Prithivitey achhe yata nagaradi gram etc.). But these words did not come fully true during the Lila of Sree Gouranga. Hence to fulfil this saying and also to fulfil his promise to his devotees and to mother Sachirani in Gour-Lila he has come again as "Jagad-Bandhu", combining all the five tatvas of Gour-Lila in himself. He said in English one day to one of his devotees "I am the Lila-combination of all things" and said in Bengali on another occasion "I am 'Ekak' (One, combining all i.e. synthesis of all in one)." This is how Godhead has evolved gradually in the Lila (Sport divine).

In the Chaitanya-Bhagvat we find that Gour promised to his devotees that he has two more manifestations of this kind in which "Kritan—celestial joy" will be evident (Aye mato achhe aro dui avatar, Kirtan-ananda rup haive amar). His promise to mother, as recorded in the same book, was that he would appear very soon as her son again, for partaking in Sankirtan (Haiva tomar putra ami abilamvay).

We are confident that in the person of 'Jagad-Bandhu' he has fulfilled that. His form, his merits, his actions, prove that it was Gouranga that had come again. The position of the stars at the time of his descent on earth and the disclosure of his own to his devotees on several occasions prove that He is really Hari. He, Votary of Truth throughout life, could not utter a lie. Jagad-Bandhu's Lila may be divided into two parts. In the first part he distributes Harinam in various ways upto the 31st year of his age. In the second part, he mainly enjoys himself (Haripurusha) and imparts power to protect the earth from destruction. In this part, he was in 'Gambhira' for about 17 years approaching to the state of full 'Tanmayatva' (engrossment) in tasting the holy sweetness of Harinam). After confinement in Gambhira he came out and remained for three years before being succumbed to "Great Death" (Maha Mrityu). Alas ! in this condition he was without any outward expression of enjoyment of Harinam.

The name of 'Jagad-Bandhu' also offers a joyful study. While Gour Hari withdrew his Lila at Puri, he merged himself into the idol of Jagannath (no other than Sree Krishna), also called "Jagad-Bandhu". And when Gour came to complete his mission of his former Lila, he took the same name and form (seated in Padmasan posture with two hands drawn cross-wise over the chest) resembling the form of Jagannath in which his legs and feet seemed disappeared from the body (out of divine joy on hearing the greatness of Sree Radha's all embracing love). The Jagannath form is a symbolical wooden form of God-head as described in the Upanisad "Apani-pado Jabano grahitā etc." - (He moves and catches, even though without legs and hands etc.). Prabhu Jagad-Bandhu never went to Puri, though he had been to all other holy places of India. He said to a devotee that his body would melt away if he had gone there. This also signifies that he is no other than the reincarnated Lord Gouranga. In his 'Trikal' Prabhu Jagad Bandhu wrote : "Harinam is Prabhu Jagad-Bandhu transfigured".

Harinam is not different from Prabhu Jagad Bandhu as the very earthly antitype. In Braja Lila Sree Radha, the most delighting power of Lord Sree Krishna (Hladini Sakti) and Krishna himself are not different as spiritual blending of one Root Reality. Sri Krishna desired to be in the place of Radha for enjoyment of Self. In Gour-Lila, the five Tatvas are not different from one another, while in "Bandhu-Lila", where the five Tatvas are combined in him alone, the Harinam is not different from Prabhu Jagad-Bandhu basically. Hence he has the greatest longing for Harinam. He passed into the stage of 'Great Death' for the erstwhile want of Harinam. He piteously exclaimed to Bhaktas before self confinement, "Will not anybody protect me with chanting the name of Hari".?

According to Prabhu Jagadbandhu "Harinam is the eternal substance of the very creation. He, therefore, cannot be different from the creative force of Harinam. Harinam is superior to the embodiment of Hari, even in respect of powerfulness. Ram killed Ravana in his divine Lila. But his name ever kills Ravana i.e. the evils depriving men's devotion i.e., abducting Bhakti-Sita in them. Sree Krishna in his person killed several demons, such as Agha, Baka, Kansha etc., while his heart remaining always in Vrindaban, a safe and peaceful garden, where Krishna's flute can be heard ringing in melodious harmony. Prabhu Jagad-Bandhu did many beneficial deeds to many thirsty souls, and his holy name can likewise find a friendly echo throughout the whole world.

Let us now see how Prabhu Jagad Bandhu taught what is the highest achievement for man and in what way that can be effected and tasted in life for eternal peace. While speaking of the Ultimate Reality of the Universe, Prabhu begins from the incarnation of God in the form of Fish. He calls it the beautiful Manju. Above this Manju the beautiful, he gives 'Kambu' the sound-maker Tortoise. Above this Kumbha the sound maker is Vishnu, incarnated as the perfect man "Ramchandra". Vishnu is not the Vishnu of Baikuntha, though sound equivocal. Above this Vishnu is Jisnu the ever-victorious, incarnated as Vasudeb (not Sree Krishna of Vrindaban). Above this Jisnu is Bidhu, the Narayan of Baikuntha. Above this Bidhu is Birat, the wide protector, who is as wide as having the head pervading the skies with his naval centring this earth and the feet overspreading the seven Nether Lands. Above this Birat is Turiya the fourth, who

with weapons destroys everything. Above this Turiya is Brahman, whose semblance is palpable in sounds like "Om", "Kling" etc. Above this Brahman is Paramatma or Parabrahman, the transcendental super soul who is the creator of Heaven and Earth.

This Paramatma is the terminus or goal of the material phenomenal world, as it is itself the creator and vanishes at the Great and final Dissolution or Disintegration as the Root Law of Laws of this cosmic Universe. Paramatma is not one but manifold. Each creation or created universe has a Paramatma. Krishna, the ultimate Reality is the Lord of endless crores of creations, therefore, of endless Paramatmas. These Paramatmas, though they have the magic power of creation and dissolution, have no power of taking away the sins of the earth. i.e., upholding or rescuing the earth by purging it of sins. Krishna, the attributeless and essence of all sweetness alone can do it.

He comes on earth with divine attributes and remaining the same in his own absolute fullness (Purnasya purnamadaya purnameva basisyate). Whenever he comes down he is to be recognised with "Vishnu-Signs" borne on his Person. Apart from this qualified Form, he can be seen and realised here on earth in the form of his very Name when sung and even when he is not expressed in his earthly Lila or divine sport (Yei nam sei Krishna, Bhaja nistha Kari). Therefore, when a devotee dances the dance-divine of divine love in rapturous ecstasy and gestures with the music of holy Sankirtan he can verily see the Lord Krishna in his right Form & Spirit.

The devotee must be in quest of that exquisite Form, which excels infinite, all the known beautiful forms of this earth. Hence we must be shutting our eyes, that is, we must not gaze at any other thing of beauty of the earth, which often misleads and deludes us. Prabhu has, therefore, said "Vajhya lakshya tyag Kare" (Forsake gazing at trash external things). "Gaze therefore, O friend! only inwardly on the really beautiful, the Beauty of Beauties". To return to the Paramatma's region, those boundary is known as Biraja, i.e. the potential plane which can be called the Mayatita Region. Biraja is, therefore, the boundary line between creation and non-creation. Sree Krishna, the Lord of that region or state, had the desire of being many and enjoy (taste) himself by holding divine sport with his own creation, both animals & plants.

But just as mango-seed of Malda District, when planted in any other district, fruits cannot be compared to those of original Malda district and be mixed up therewith, so Jivas also cannot mix with the Lord even when he comes down because of our impurities, carnal desires and aspiration for things other than him ("anyabhinives") though he, as Krishna, always attracts. Though originally of pure nature and subsequently affected with dirt or impurities he cannot attract us as a magnet cannot attract iron being covered with rust.

The purer we shall be in spirit the more our attachments to worldly objects will be neutralised. When all earthly desires would evaporate and our mind would steadfastly be fixed on Hari alone (Ananyaschintayanta,) he will meet all our needs (Yoga Ksheman Bahamyaham).

The state of purity of the body and the mind is to be attained by taking Sattik (pure) food for the body as well as for the senses and having good thoughts for purity of mind. The eyes and the ears must not see or hear anything ugly nor the hands and the feet do anything wrong. We must take Sattwik food by offering it to Govinda, the Lord of the senses, thinking that he is residing in the heart ("Iswara Sarvabutananam hrididesse Arjuna tisthati-Gita"). While we put anything in the mouth we must say "O Krishna! be thou pleased to partake it". Thus life will be full of holy sweetness and we would always live and walk in piety with him, on earth.

D. SOME EXCELLENCES OVER HIS PREVIOUS LILA (HOLY SPORT)

(i) In Gouranga-Lila, Jagai and Madhai were the two vilest persons, whom he delivered. Whereas in the Bandhu-Lila he befriended and delivered thousands of such villains like Jagai and Madhai in the persons of the Bunas of Faridpur and Dom community people of Rambagan and Beadon Street, Calcutta. Jagai and Madhai were Brahmins with some learning, who held no low position in society. (ii) In Gouranga-Lila he had married twice whereas in this Lila Prabhu remained a lifelong Brahmachari. (iii) Sri Gouranga accepted Sannyas to show grace to the deriding Pandits, whereas in his Lila Prabhu wanted to deliver the crippled and decrepit in order to give an opportunity to all, to come to him and touch him freely.

(iv) In Gambhira, Gouranga Deva tasted the sweetness of Holy Harinam in the company of Swarupa and Ramananda and coming out in public almost daily, whereas in this Lila Prabhu remained in Gambhira all alone and not coming out in public at all, at least for the first twelve years.

(v) Gouranga Deva composed only "Sikshastaka" i.e. eight Sanskrit Slokas, Prabhu composed several most valuable books, giving a true picture of Braja, Gour and Bandhu Lilas, in addition to a good many spiritual songs and moral codes of life.

(vi) In Braja Lila, he had yellow robe and in Gour Lila he accepted saffron coloured cloth, whereas in Bandhu-Lila we see him ultimately all naked with no cloth on. Thus a marked evolution of spiritual excellency is noticed.

(vii) In Bandhu Lila, Kirtan-songs along the streets, besides Kirtans at different places, were more numerous and much larger than those in Gour-Lila. We may recall those, sung at Faridpur, Calcutta and other places.

E. SEVAKS OF PRABHU

The present Sevaks of Prabhu maintain and protect with great reverence the relics of his Great Sacred Body which now consists of mere bones. But these were first carefully preserved in the temple where he lived at Gambhira closeted for long 17 years and thereafter in Mahendra Bandhu Angan, Ghurni, Krishnagar where Mahanam kirtan is being sung continuously without any break with the belief that he is still continuing to enjoy the thrilling climax of the thirteenth state ("Trayodas dasa asvadane") in this bony Frame. They got the inspiration of his non-disintegration from some of his writings, as said before. One quotation, not given above runs thus :— "Ichchadhin Avatar ki bhoire . Bandhu nai, na-na-na, kiva roi re" (As an incarnation comes at will, what fear is there therefore? And even when he has come as Bandhu, it is not that he has ceased to exist, No, no, no, in that case, what else will remain?)

They therefore serve him still as he was served when in flesh and blood. They used to bathe him and serve the Bhog offering to him, etc. But the best service to him is the singing of his name before him as taught by him.

He said "Harinam forms the body" (Hariname deha Hai)" and in the Chandrapat he had directed codes of duty for the sevaka as said before. When there will be actual destruction of his body of flesh (Prabhu-Patan), the following Maha-Kirtan is to be sung. Under the heading "Mahakirtan Prabhu patan Iti-gan", he writes :-

Hari Purush Jagad-bandhu Mahauddharan.

Charihasta Chandra-putra ha kitapatan.

(Prabhu Prabhu Prabhu hey) (Anantananta-mayo)

In another place of the same book he has said. "Hari Hari Hari Kao, Mahanam, Mahanam" say Hari-Hari-Hari, in the Mahanam Form. They got the same direction from his "Trikal" wherein he says, "As soon as the word "Hari" is uttered, Hari-Purush appears, and as soon as the words "Hari-Purush Uddharan" are uttered, Uddharan comes".

These devotees, who style themselves as Mahanam Sampraday are singing the above Mahakirtan at Faridpur Sree Angan day and night from the third day after the new moon of Kartik, 1328 B.E. as we have learnt. The President of the present Sree Angan Committee is Dr. Mahanambrata Brahmachari.

The Mahakirtan is the Kirtan-form of the Mahanam as we understand from the sutras of Trikal. There it is said that the first name of the Mahanam is "Jagad-bandhu", the middle name is "Purush" and the last 'Hari'. Therefore the ascending order of the Mahanam is "Jagad-bandhu Purush Hari", which when uttered or sung in the descending order is 'Hari Purush Jagad-bandhu'. It is further said in the very book that 'Maha Uddharan' as well as 'Anantananta' are also Mahanams. Therefore the remaining words of the Maha Kirtan, which are between 'Maha Uddharan' and 'Anantanantamayo' are included in the Mahanama.

Now let us try to understand the meaning of this Maha Kirtan. The writer has made an attempt to signify the same in detail in Bengali in his 'Mahanam Mahakirtan Asvadan'. Here it is stated in short thus—

All the words in the Mahakirtan are vocatives. We shall call him Hari. Prabhu has said that Hari includes all the names and forms of God in it and just as the 'Om' is the seed form of God's name, so is Hari synonymous, powerful form of OM. In the Bible we find, "In

the beginning there was word, the word was with God and the word was God". Thus the word (name) and God (nami) are identical. Anyway we must call Him Hari. It comes from the root 'Hari', therefore it means the stealer, a stealer not only of butter, but of butter-like soft hearts also. If the heart remains hard, as that of the writer, the vilest of creatures, Hari does not steal it. Hari also steals i.e. removes all evils of the utterer of his name. Thinking all these within the mind, the name Hari is to be uttered. Then the name 'Purush' (one who lives in the heart) is the same as described in the Vedas. (vide Rk Veda-10th Mandal) as well as called 'Purushottam' in the Gita. He is the only 'Purush' (or Proton, the generative Motion), anything else in the Phenomenal Universe being 'Prakriti' (or Electron) - the Positive and Negative Poles of Electric Motion causing germination of both Plant and Animal life in the unity of the process of evolution in nature and Sri Krishna therefore imply the complementary Motion of Natural Evolution. Then again Hari and Purush as a compound word "Hari-purush" is to mean an incarnation of Hari in History as narrated in the Bhagavat Purana.

Then comes the Lord Jagad-bandhu, a Friend of the world, as the Saviour. How sweet is he, the Friend of the world, not a father, not a son, but the unique friend, implying all earthly relations in it.

Then again he is not a secluded friend of only one individual but of the whole world collectively including even the sinners and sufferers. It is realised that he is not separate from Jagannath, who is also called "Jagad-bandhu", the Friend of Heaven and Earth.

Then we should call him by the name of 'Maha Uddharan'. He is not an ordinary saviour, but the Great Saviour, as it appeared from his actions and intentions. He is in this age combined with Nitai, the great bestower of divine love and other associates of the historical Gour-Lila. Therefore he is the mightiest of the mighty in Lila-the divine sport. The world now being most fallen and depraved requires his Grace for redemption.

'Charihasta' means one having the height of four cubits. In Lila Prabhu was of four cubits height, whereas, ordinary men have a height of three and a half cubits. But the word has other significances too. Charihasta, as a "Bahubrihi" compound, means same as Chaturbahu, Chaturbhaja, etc. i.e. Vishnu the preserving force in nature. Sree Krishna had four hands when born which he withdrew when prayed for by his parents - Basudeva and Devaki.

Now, we take up the word 'Chandra-putra' the meaning of which is the son of the moon. Chandra radically means the delighter. We know that Prabhu had a delightful face, emitting occasionally from his body a heavenly sweet smell. Prabhu expressed to some devotees that Cow's (Earth's) weeping made up his body lustrous like moon-beams. He, therefore, can rightly be called the son or issue of the moon.

The words "Ha Kitapatan" seem to be a bit puzzling to many. From Trikal we can understand that 'Kit' means 'Jiva', devoid of divine grace. A 'Jiva' is called so perhaps on account of its downward tendencies. Taking the word 'Kitapatan' as a "Bahubrihi" compound, we understand that Prabhu has come down for 'Kits' to rescue and to purify them. The word 'Ha' is exclamation of sorrow, used in piteous invocation.

Now we take up the last words : "Prabhu Prabhu Prabhu hay". "Hay" is a vocative interjection. He is "Prabhu" meaning the Lord. The word is repeated thrice to lay special stress on it. He, though "Purush" and "Bandhu" is truly our Lord. There should be no doubt about it. He is our master, hence we must not be conceited. We must remember that he is the fountain-head of all strength. We are but his servants, and belong to him alone. We, therefore, must not be servants of our senses. Remembering all these implications of the word, we must utter "Prabhu Prabhu Prabhu hay".

Thus calling and invoking his infinite power the great Kirtan is ended. It is 'Anantanantamoy'. 'Ananta-nanta' as a "Bahubrihi" compound means the same as Anantanantamoy. The first 'Ananta' in 'Ananta-nantamoy' means 'infinite' or 'endless' and the second 'Ananta' is Vishnu of endless power. Prabhu also said in his "Trikal" that "Ananta" is a name for God but Anantananta is the great Name. In the same book it has been said in a place that "Ananta" means crores (Koti-koti) which is therefore endless. Prabhu, therefore, being the 'Lila Combination of all things' is so powerful as 'Anantanantamoy'. The suffix 'Moya' indicates 'form of', i.e. Prabhu is the unique form of endless Anantas (Vishnus).

Constant singing of this "Mahanam" in the Mahakirtan form is being directed and managed by the Mahanam Sampradaya under the guidance of the great devotee, Mahanambrataji. This they call 'Mahanam-yajna'. We know the strength of Kirtan. Prabhu has also said that "Kirtan" does good to the regions of the Fourteen worlds.

We also know from modern science that sound energy when concentrated to a place may kill germs of serious diseases. Science has also demonstrated clearly that sound energy is not destructible.

The Radio transmissions are proof of that. Sound is eternal in cyclic motion. Hence the Great Kirtan that is going on at Faridpur, is indeed killing or counter-acting the destructive forces that were ready to bring about 'Pralay' (Dissolution). This fear of dissolution of the Jagat (world) has been neutralised by the Advent of Jagadbandhu. But sorrows and sufferings would enhance and be prolonged. The world had to suffer the consequences of Two Great Wars and the like. But the fear of evil destruction is still there and to prevent and counteract that, spreading of Kirtan or Maha-kirtan is absolutely necessary.

Mere narration of form or qualities or the Lila of Hari also prevents the evil by its purifying effect in the minds of people, Prabhu has said in his Chandrapat, "For emancipation you must be pure in your very self" (Atma-suchi uddharane). In Hari-katha he has said that Harinam must be preached if the creation is to be protected. Taking recourse to these sayings, Mahanambrata Brahmachariji, the present head of the "Mahanam Sampradaya" is preaching the name of Hari and its spiritual significance and values as his mission of humanistic service throughout India and even outside it.

He went on lecture tour to different cities of America and Europe for about six years. He is now on tour all over India, specially in Bengal with this mission. His expositions are unprecedentedly simple and graphic. Just as Prabhu tried to preach the real Vaisnavism by his writings and teachings, so is he doing by his speeches. His exposition of Krishna Lila and Gour Lila is simply marvellous. He is received with great enthusiasm wherever he goes. People show no signs of satiety in hearing his lectures. They want to hear more and more from him.

There was another great devotee of Prabhu rendering great service in preaching his ideals and teachings. He was Gopi Bandhu Brahmachari. He used to sing Pad-Kirtans composed by Prabhu and also Lila Kirtan from Hari-Katha, and of other Pada-Kartas.

His performance of Kirtan in accompaniment of Mridanga and cymbal and interpretation of the inner ideas contained in Padabali

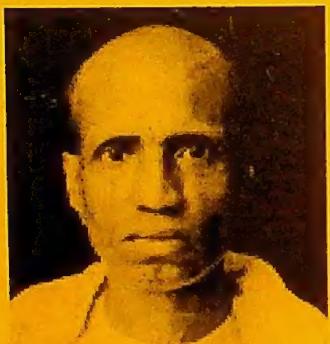
were highly commendable. He with the assistance of Mahanambrataji brought out a detailed life history of Prabhu Jagadbandhu, named "Sri Sri Bandhulila Tarangini" in ten volumes, now the entire book is published in a single volume.

The activities of the Brahmacharis, Sevaks and devotees of Sree Angan were indeed worthy of praise. They had practically no longing for name, fame or material possession. Plain living and high spiritual thinking, as was practised by Sripad Mahendraji, were the sole objective and ideal of their lives. Daily worship, Bhajan, Kirtan and other rituals, in accordance with the teachings of Prabhu Jagadbandhu, were performed by them without failure and with utmost devotion. The annual functions, such as Advent Anniversary of Prabhu Jagadbandhu, Bandhu Basanti festival etc. were duly observed. Thousands of devotees used to come from different parts of India to attend and enjoy the functions. Nama Sankirtan Mahayajna was the principal aspect of the festivals. The world afflicted with sorrows and sufferings, dissensions and wars, is heading towards a state of total annihilation which can alone be prevented by Harinama Kirtan, as prophesied by Prabhu.

In those festive occasions, Kirtan was sung day and night, religious discourses by great personalities, like Sree jai Nitai, Sree Atul Champati and Sree Ramesh Chakravarty were held and the emotional fervour arising out of holy union of local devotees and those arrived from outside filled the atmosphere to such an extent that the minds of all participants there were charged with supramundane delight and celestial bliss. The festival of each subsequent years experienced presence of overwhelming number of devotees swelling in Sree Angan. The intensity of devotional feelings in them appeared to be the precursor of the event that the next Mahaprakash or Great Manifestation of Prabhu Jagadbandhu is not far off. We stand behind all the devotees who are anxiously looking forward for the days when we can enjoy immense pleasure in the divine presence of Prabhu Jagadbandhu, the Greatest Friend of mankind and then it will usher in an era of more lasting peace, prosperity and pleasantness in the Globe than that can be thought of.

Victory to Prabhu Jagadbandhu and Mahanam Yajna.
"Jay Mahauddharan Lila"

The End



Prof. Kunja Lal Datta, son of Late Kanai Lal Datta, was born in a vaisnava family of Sylhet (Bangladesh) in 1900 A.D. He secured top-most position in all exams. from Matric to M.A. (Sanskrit & Bengali) and also in Sanskrit Titles Kabyatirtha & Vedanta Shastri. During studies in Calcutta he came to know of Prabhu Jagadbandhu, the new incarnation of God. On completion of studies while returning home he was attacked with high fever and pox in train. A few devotees of Prabhu Jagadbandhu travelling in that train brought him to Sri Angan Ashram of Prabhu in Faridpur. The loving care of Brahmacharis and affection of Ashram head Sripad Mahendraji helped him to come round quickly. This chanced acquaintance changed the whole course of his life.

Subsequently he became a disciple of Mahendraji and an ardent devotee of Prabhu. His family life was akin to that of Vedic Sage and absolutely free from any hankering for worldly possession and position. He served most successfully as professor in M. C. College (Sylhet), Cotton College (Guwahati) and after Partition in M.B.B. College, Tripura. Dr. Mahanambrata Brahmachari, most wise saint and world reputed orator, also a disciple of Mahendraji became very popular as a religious preacher in Tripura for his efforts. At the insistence of Dr. Brahmachariji he wrote this book most hurriedly. His scholarly career and saintly life came to an end on June 3, 1970. (compiled by Sri Kshaunis Bandhu Datta).